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The Social Task of Christianity—III

Samuel W. Grafflin

(In his position as social secretary of the largest baking company in America, Mr. Grafflin made character analyses of more young men and young women than any man we know. The first and second articles appeared in October and November. Write me how you enjoy these virile and keen shafts of truth.—Editor.)

THE BUSY PASTOR AND HIS THREE-FOLD OBLIGATION.

In the first article we tried to make clear what we believe to be "The Social Task of Christianity," namely, The Bringing Together, at the Foot of the Cross, the Four Representative Craftsmen, the Politician, the Capitalist, the Toiler and the Prophet.

In the next article we sought to give each of these men his day in court, in the hope that the ministers, like their Master, might "get in touch" with men—the big men in every line and get to know them, to the advantage of both.

This time, and this will be the last word for a while, we most sincerely desire to lay upon the heart of every man who reads this a great burden of responsibility—and listen, men, there are lots of men who preach from the 25th of Matthew who have never held a service in a jail in their lives, who have never carried a bag of coal up an alley to a poor family (as I have seen several great preachers do), and who seldom or never hold services in hospitals.

We have as ministers and followers of Jesus Christ a great three-fold obligation: The Obligation to Preach, The Obligation to Serve, and The Obligation to Co-operate with every great association, society and activity that is seeking to make the world wiser or better or happier.

Ride Your Job or Your Job Will Ride You!

The most thoroughly deceived people on this green earth are the self-deceived and, of all the self-deceived, we, who are wont to call ourselves "the bond-servants of Christ," are the worst fooled. We think that we are "so busy," "so very, very, very busy" that we really "have no time for anything outside of our own church work."

Once upon a time there was a minister who thought that he was too busy to do anything "outside." His wife went about on tip-toe and "all was hushed and still" as he studied, and, to hear him tell it, he was a busy little member.

Now it so happened that he was elected to an office with a bit of a salary attached; and

this office brought him in contact with some live wires who were seeing a hundred people a day and doing more hard thinking in a morning than he had been doing in a month. They had "feeds" and "junkets" and various and sundry other very delightful affairs, all of which he found time to attend without his parish suffering, or at least he so said.

Also his wife died and there came along, shortly thereafter, a statuesque brunette, who wore a large hat and was easy on the eyes of man; and when he "fell for the lady" as he very heavily did, she needed more attention than a second-hand car and got it. All of which led him to discover, what great men have learned in every age, namely, that we "have all the time there is" and can find time to do anything we really want to do.

This brings us to reiterate our text, "Ride your job or it will ride you." There is only just so much time. There are many things to do. Let's do them. No man breaks down who is "riding his job." This young auto salesman down the street dashes out of his house at seven-thirty and takes a "prospect" to the office, sees twenty-five people that day and comes home at ten-thirty, happy as a lord, and when his wife asks him if he is not "tired," he scouts the idea. "Tired? Why girl, I sold a car to-day and lined up four good prospects." And, men, when we feel that way about souls we will seldom speak of being weary. So Ride Your Job or Your Job Will Ride You.

Men Will Stand for an Hour, on a Cold Corner, Listening to a Speaker Who Has Something to Say.

Preaching for Men.

We Must Preach. We must preach stirring, vital, spiritual sermons—to men, to women and children. Reading a few books and rehashing them will not satisfy people who came to worship—men who come to hear a prophet will not be satisfied with a lot of quotations.

"How long shall I speak?" asked the visitor at a recent boys' convention. "Until you run out of ideas," was the prompt reply. We must preach and we should preach to crowds. We may if we will pay the price.

We may even have to "go where they are," but at that it will pay us, for one hot Sunday night this summer 385 counted people stood for thirty minutes to listen to a simple gospel message. That same night on "The Great White Way," in New York City, 800 stayed for forty minutes to hear a plain man tell the story of

his conversion. At that very moment a fine, rugged fellow, scholarly and with a good voice was preaching to eleven hot and unhappy people, in a church not so far away. The collection was less than a dollar; the light bill more than a dollar; the eleven were all "saints" and the hour was wasted. If he had gone to the nearest open lot he could have had a thousand, or from his own church steps he could have had fifty times as many hearers and also have saved some thirty-five cents, and there is every reason to believe that when bad weather came the most of them would have "come inside."

We Must Serve.

"He" said, in his "farewell address," "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Morning, noon, night, we must serve; and serve because we love to; otherwise service is an irksome thing.

When we feel that every man, woman and child is "one of the family" we will soon see that **Service** is not only an obligation and an opportunity but a Joy as well.

The Only Thing That Organized Evil Fears is Organized Christianity That Has No Axe to Grind!

We must not only preach and serve—we must co-operate with the Y. M. C. A., the Y. W. C. A., the Charity Organization Society (or whatever agency looks after the poor of our city or community), the Juvenile Courts, The Parent-Teacher Associations and the Missions of our Local Field.

We have the time; God grant that we may have the will to co-operate with these great agencies that have the right to look to us for leadership and hearty assistance.

The place to learn to preach is in a weekly shop meeting conducted by a Y. M. C. A. or Y. W. C. A. A minister can be almost human when he stands on a flat-car or an oil barrel and amuses, interests, instructs and leads to God and Jesus Christ a bunch of people who think of the church as a huge joke. The church of the living God is not a joke—it is the God-appointed vehicle for conserving the work of his Son and of the Holy Spirit, but a lot of lady-like preachers who have "a different voice" when in the pulpit, have made it so in the thought of the throng who hung, breathless, upon the words of the Master.

The minister who has no time for a weekly shop-meeting, no time for the Monthly Parent-Teacher Association meeting, nor for the Parole Board and Juvenile Court work, or weekly meeting of the Charity Board, must have a hard time preaching, for he dare not preach from his Bible because the Bible is a book of commands to action. His only source of material is other men's sermons and "the latest book." May Heaven Help!

O men of God, God-called and Spirit-filled! when we can feel ourselves "crucified with Christ," and from the vantage of that "lifting up" catch the larger horizon which only comes to those who see the world as he saw it from such a commanding height, we shall go forth to cry in market place and byway—yes, and to thronged houses, with such a message as shall please the King. And we shall serve with joy; yes, more than this, we shall find time to join our splendid powers with others in a hearty co-operation, with every agency that seeks to better, to cheer and to save the erring sons of men.

Pioneer Preacher Produces Pictures

Wm. L. Stidger

To finance, at a cost of more than \$35,000, and to actually direct, and produce, and put on the stage, an eight-reel, successful moving picture has recently been the pioneer work of the Rev. Paul Smith, a Methodist minister of San Francisco. The story of this new way of "Preaching to the people" is interesting. I shall tell it.

Two things urged and impelled Paul Smith to produce "The Finger of Justice," the first moving picture ever produced by a minister; and a Methodist minister at that, the one church which has for so long been the arch foe of the theater. The first thing was a thing that we have all felt, the pitiable, pathetic, heart-breaking fact that every day in the week and every night the pictures are reaching literally millions of people, while we are reaching tens and twenties. Paul Smith went into the theaters of San Francisco, day after day, and saw them overcrowded with people, and on Sundays he went into all of the churches of San Francisco with investigators and he only found about 2,000 people in all the Protestant churches combined on that Sunday, not as many as he found in one large theater. Every preacher had had this heart-break. And then the type of preaching that was produced in these pictures was a part of this first impulse to produce big, decent pictures.

The second reason why Paul Smith produced the first picture ever produced by a minister was to continue his fight against vice in San Francisco. He had driven out the Segregated District that had stood for fifty years. But the underworld was still fighting. He knew that he must make the masses see and he knew that the one way was to reach them through the pictures.

"A smashing melodrama with a sermon punch in it that will make them go away feeling like being better men; the story of the regeneration of a human soul; the inevitable results of evil, all put into a melodrama will preach to millions without their knowing it," said Mr. Smith to this writer. And Mr. Smith has done it.

For three solid weeks now this great eight-reel picture, with a modern red-blooded minister, a big-fisted, courageous, fighting parson, as the hero, has crowded a big theater in San Francisco. This is the longest run that any picture has ever had with big prices asked for it, and it bids fair to rival such pictures as "The Clansman," "Intolerance," etc.

One newspaper editor says, "In six months the professional picture men will be imitating this new venture in the film world. It will mark a new era not only in the church attitude toward pictures, but also in the attitude of the

film world toward the church. But they will never be able to put it over, for the average moving picture producer has nothing in mind but the commercial end. This picture is produced with a great impelling motive. The next such pictures must also be produced by Mr. Smith or some other preacher or man with the exact motives and impulses of a minister of Christ. None other can 'put it over.' That is settled. The film world may try but it can never do it."

Church Used For Scenes.

Crane Wilbur, who took the part of the preacher in this picture, said, "I think that this is the first time that church scenes have ever actually been taken in a church. They always have to build the church scenes in a studio. Cafes are always glad to have us use their rooms, but we have to build our own church scenes. Consequently they never get the real church atmosphere. In this film we had to build our own cafe scenes, but we took the church scenes in a real church."

And that church was a Methodist Episcopal Church, namely, the California Street Church of San Francisco, the largest and finest built Methodist church in the city. And not only was this the first time that a moving picture was actually made in a church, but it was the first time that a Revolving Cross ever was taken in a picture. This revolving cross opens and closes "The Finger of Justice." Also it is the first time that an attempt has ever been made in pictures, to duplicate the Hoffman Gethsem-

ane scene in the pictures. It has been done and done marvelously in this great film. Also, it is the first time that ministers have ever actually appeared in a real movie. In this picture in the church scene four or five of the most prominent Methodist ministers in San Francisco appear, and in another scene a minister appears as a part of the Morals Police Squad of San Francisco and takes part in the raid on an underworld cafe.

After the run in San Francisco this picture will go all over the United States through the usual picture channels. The Paul Smith picture will go right on producing these great Picture Sermons in story form. The next picture produced will be entitled "More Deadly Than War," dealing with the vice question among the soldiers. Then will come the great Temperance Epic of the screen.

All of this is not merely a dream. It is a fact. And the best of it all is that the Rev. Paul Smith and his minister friends who are helping him in this great pioneer work will go right on in their ministerial relations with the church. They will keep their routine ministry as a basis for this larger preaching to the millions.

In this year of the celebration of the four hundredth anniversary of the nailing up the theses on the church door in Wittenberg by Martin Luther it is not without prophetic basis to say that a revolution in preaching is already in our midst, a preaching that will reach the millions instead of the tens and twenties.

The Monthly Community Service

Mark Masters, Pastor Methodist Episcopal Church, Correctionville, Iowa

At the beginning of the church year we made a careful survey of the religious condition of the community and found that many families were not regular attendants at any church. After carefully studying the situation decided to try to reach the non-church goers by a monthly community service, the plans of which were worked out from month to month. It was held the first Sunday evening of each month. Home talent was utilized in the make-up of the programs. The meetings were widely advertised and always well attended. Special music was arranged for each meeting. The several subjects treated for one year were as follows:

1. Our Community—Its Needs and Improvement.

Several interests of the town were represented. A layman spoke for the churches. All the business interests having the community's welfare at heart were represented. One spoke on "The Streets and Alleys and Yards." For weeks afterwards this meeting and the things it started were a common topic of conversation on the streets.

2. Our Town Library.

The president of the Library Association acted as chairman. A short history of the Association was read. Another spoke on the subject "Some of the Best New Books," another on "Old Books Worth While." This meeting greatly popularized the town library.

3. Hymns New and Old. (A musical evening.)

A short story of the author or something about the hymn to be sung was first related by the pastor. Twelve hymns were used. One was rendered as a solo, one as a duet, and others were sung by the choir and congregation.

4. What Kind of a Revival Service will Benefit Our Community?

There had been so many abortive attempts and so many failures, that something out of the ordinary was necessary, if the community would reap large benefit. In the talks given, the past was pretty well reviewed. Many of the speakers expressed themselves that something large ought to be attempted. The result of this meeting alone was a Tabernacle Revival Campaign which resulted in more than a hundred accessions to the church. Because of the revival two community services were missed.

7. Fanny Crosby Anniversary Service. (Another musical evening.)

Spent entirely in singing hymns of the blind hymn writer with a sketch of her life.

8. Community Play Grounds.

The principal address given on this subject was a review of what different cities are attempting along this line. "What kind of a play ground does our community need?" Boys' clubs, Boy Scouts and community houses were also discussed.

9. My Country.

Being near the Fourth of July it was not hard to plan this service. Patriotic songs were sung, and patriotic readings and addresses were given.

10. A Musical Evening.

Program given entirely by the choir.

11. Greater Iowa.

We have in Iowa a Greater Iowa Association. It tries to have each community put on a service once a year to help folks appreciate the fact that they live in one of the best states of the Union. To show something of the growth and development of one of the great farming states, one that is rapidly becoming one of the great manufacturing states, and withal a great moral and religious force in the nation.

12. Harvest Home. A Home-Coming Week.

This, too, was easily planned. All the societies of the church were represented and all spoke with pride of what they were doing or expected to do.

In two years in the church where this plan was steadily carried out, the membership of the church was more than doubled, and many persons who never before helped in any form of church work, could be counted on to do their

part and many new faces were seen first at the community services and later at the regular services of the church.

A SERVICE TO THE COMMUNITY.

Rev. C. A. McKay, pastor of the First Congregational Church, Brockton, Mass., took advantage the first week in October of the biggest celebration that ever occurred in this shoe city. During the Brockton Fair, which fifty thousand people attended in a single day, First Church opened her doors from ten in the morning until nine o'clock at night for visitors to enjoy the rest room and other accommodations which strangers in a strange city appreciate, and to see the church's eleven beautiful art windows. From 7 to 7:30 each evening the chimes were rung and from 7:30 to 8:30 the church organist gave a free organ recital. Visitors came whose home address included Nova Scotia on the north, Nebraska on the west and South Carolina to the south. On October 18 the church is to hold a "Get Acquainted Reception" to the 53 new members who have recently united with the church. The church has recently given more than a score of her splendid young men to the country's call.—The Advance.

An Old Wrong And Its Remedy

Plan Started by Duplex, Richmond, Va., And What It Is Accomplishing for Preachers and the Church

It is not to be wondered at that some of the most thoughtful men, especially more intimately associated with religious work, should be raising their voices or wielding their pens on behalf of a more adequately paid ministry.

A wrong was long ago recognized, but no remedy found or relief offered. Then after years of preparatory effort, a pension plan was evolved, and taken up by a number of denominations, with much success.

But even this did not fully meet the need. The wrong was too deep-seated to be easily affected even by the best remedies. Wherein, then, was the difficulty.

The preachers knew what it was, many of them from bitter experience. But they could say nothing lest carping critics arise.

A few official boards recognized it—but from sheer laziness, from utter indifference—or for some other reason, they, too, held their peace.

And the mass of the congregation thoughtlessly went their way in ignorance. Here was the difficulty.

* * * *

But the remedy—

Only education could effect a remedy.

And who might be the instructors? Not the preachers. That was recognized. They, like lambs before their shearers, were dumb, and opened not their mouths. It was, therefore, up to the laymen to prosecute this task.

This is the keynote in the success of the "Under Shepherds' Day"—the foundation upon which it is built—**education and lay leadership.**

The plan has been carefully studied and is adaptable for use in churches of any denomination. So well has it been worked out that it

in no way conflicts with the functions of any denominational relief or pension board, but rather acts as a valuable assistant to them. Its efficient work in connection with the Pastors' Fund Society of the General Synod of the Lutheran Church is attested in a letter in which Dr. Diffenderfer, the General Secretary, says:

"The Pastors' Fund Society of the General Synod of the Lutheran Church in the U. S. A. adopted the Under Shepherd's Day service by your permission. One hundred thousand copies of this service were distributed throughout the church. About fifty per cent of our churches have used the service and the greater portion of the other fifty per cent will use it early in September. An offering was made in many cases for the above fund, with increases ranging from ten per cent to forty per cent.

"But the universal verdict has been, 'our eyes were opened, our duty made plain and the church will be benefited.' Laymen from all sections have written us and urged us to have another service similar to this one next year. In a word, I would like to say, 'The service surpassed all expectations and served its purpose, having aroused the church to a sense of her duty.'"

* * * *

An outline of this special "Under Shepherd's Day," as used by the Lutherans, and in many other churches, is in brief:

(1) A service conducted **solely** by laymen.

(2) The minister **not** participating in—and preferably absent from the service—in order to insure absolute freedom of expression. Even though there is no special mention either of

him or of his church the day should be one of rest for the minister and his family.

(3) The service should not be held in the interest of the minister of the church holding it, but in that of the **average preacher**.

(4) Thorough preparation should be made and advertising arranged for in order to assure a large attendance.

(5) Seven laymen should take part, each speaking for five minutes upon one of the problems of a pastor.

For this purpose leaflets have been prepared giving facts essential for the seven topics treated. And there is also an order of service, including appropriate responsive readings. A complete set—one of each—all that are required for conducting a successful service, will be sent, free of charge, upon application to the publishers.

The topics are (1) Object of Under Shepherd's Day; (2) Duties and Responsibilities of the Average Minister; (3) Problems Involved in Fulfilling the Duties of the Average Minister; (4) Time and Labor Involved in the Performance of the Average Minister's Duties; (5) Remuneration of the Average Minister Compared with That of Workers in Other Vocations; (6) Why Pensions for Ministers; (7) Duties and Responsibilities of Churches to Ministers.

* * * *

In the preparation of one of the tables used in these leaflets, although it is assumed a preacher has but 300 families in his parish—many have more—it is shown that the average minister, on a minimum computation of time required to perform his great variety of duties, must work one hundred and sixty-nine days overtime, figuring eight hours to the day, if he is to indulge any hope of performing those duties acceptably and well.

Here is the table based upon conservative figures:

156	Sermons, study and reflection . . .	156	days
156	Sermons, writing (780,000 words) 78		"
52	Sundays	52	"
3	Hours a week given to church finances	20	"
½	Hour a week given to church music	3	"
1	Hour a week for funerals, weddings and christenings	6	"
1,200	Half-hour parochial calls	75	"

6	Half-hour sick and distress calls a week	20	days
600	Miles, walking to pay calls	25	"
1	Hour a week, conferences with church officers	6	"
1	Hour a week attending church and Sunday School organizations	6	"
½	Hour a week preparation for Bible School	3	"
1	Hour a week, denominational conferences	6	"
1	Hour a day given to civic and community work	39	"
1	Hour a day for unclassified work	39	"

Total number of days to the year. 534 "

* * * *

Not only are the results of an "Under Shepherd's Day" service beneficial from a monetary standpoint but there is the effect of spiritual quickening as well. A prominent Methodist minister in Indiana states:

"'Under Shepherd's Day' was a great success and did our membership more good than a great evangelistic campaign of eight weeks, of which I had the honor of being executive chairman. The 'Under Shepherd's Day' program is the most valuable thing that I know for any local church to put on for a Sunday service.

"It is surely an eye opener of the right sort and touches the right people in the right way."

* * * *

The reason ministers are underpaid, why no adequate provision is made for their old age or disability, is that the average congregation is ignorant of the value of the minister's service to the church and to his community; of what it costs him (to use a business phrase) to produce!

This truth can be easily demonstrated by any one having the initiative, courage, and enthusiasm to persuade his church to hold an "Under Shepherd's Day" service.

Have you the interest to help accomplish a great good—the courage and enthusiasm to help in the effort to right a great wrong?

Then see that an "Under Shepherd's Day" is held in your church.

THE STEWARDSHIP OF A LIFE

W. G. A. MILLAR

The true meaning of life, with its possibilities and obligations, comes to individuals at different periods of their lives. By some it is discovered in the golden glow of youth, by others it is realized amid the burdens and responsibilities of middle age, and by still others this "Secret of Life" is discovered only when the silvery mark of age is on the brow.

Happy is the man or woman who early discovers that the swiftly passing years are in reality a priceless gift, yea a veritable stewardship, and that many things placed within our grasp are to be used for the Kingdom of Jesus Christ. Some day the "books" will be opened, and as we read the debit and credit sides of the ledger of our individual lives, what

will the balance show? Will there be any spiritual assets, or will the soul be found bankrupt?

How often a man blessed with great natural ability and having had untold opportunities to do good has wasted them all in selfish indulgence. Then suddenly comes the call, "This night thy soul is required of thee." His friends say he has gone to his account, unconsciously quoting scripture. Rom. 14:12. Has not this man deliberately committed spiritual suicide? He has been an unfaithful steward if not an actual thief.

The Great Master has given to each of us many things in trust some of which we will

mention, placing them on both sides of the ledger:

In Account with God.

DEBIT.

Charged to Our Account.

Health (care of the body).
Eyes (what we look at).
Prayer life (talking to God).
Bible (study of God's Word).
Will (personal volition).
Fellowship (with God).
Speech (casual words).
Home (family ties).
Time (leisure moments).
Money (other than for necessities).
Opportunities (for service).
Vision (of life work).
Christ Life (experience of God's presence).

CREDIT.

Results of Their Use.

Strong or weak bodies.
Purity or licentiousness.
Delight or a burden.
Enjoyed or neglected.
Yielded or hardened.
Desired or unknown.
Watched or unheeded.
Cherished or ignored.
Used or misspent.
Consecrated or wasted.
Saved or lost.
Realized or forgotten.
Shared (with others) or hidden.

HEALTH The average boy in the exhilaration of youth does not have to watch his PEP as he is nearly all "PEP," providing he has inherited pure blood and a strong body. What an asset for the Kingdom of God! Yet it is the sad history of our race that thousands of boys and men through intemperance and sin have thrown away their birthright. Others through overwork, even for a righteous cause, have violated their **stewardship**. Can it be regained? Yes, in many cases by daily physical exercise if only for twenty minutes, with regular habits and sufficient time for sleep, much can be done to restore worn out tissues. Even Jesus said to the disciples, "Come ye yourselves apart and rest awhile." Mark 6:31.

EYES "I will set no wicked thing before mine eyes." Psalms 101:3. For "mine eyes are ever toward the Lord." Psalms 25:15. Does God care what we look at? Yes! for it may lead us into sin and away from Christ. Surely any use of our eyesight with the possibility of such consequences may well be classed within the sphere of **stewardship**.

PRAYER "Call upon me—and I will hearken unto you." Jeremiah 29:12. Oh! the wonder of this glorious fact, that any man can talk with God if he so desires, and at any time, and in any place. Yet millions of men and women refuse to say **one word** to him, either denying his existence or else doubting that he listens or cares. Someone has said that "Christianity is not an argument but an experience." So only to those who take God at his word comes the assurance of answered prayer. We are **stewards** of prayer, and of the

will to pray. To the believer the Holy Spirit becomes an indwelling presence, and our prayer has not far to travel. As Tennyson wrote,

"Speak to Him thou for He hears,
And Spirit with spirit can meet,
Closer is He than breathing,
And nearer than hands and feet."

Prayer should be regarded as a privilege, it should be full of praise, adoration and thanksgiving, making constant use of God's promises. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God." Psalm 20:7.

BIBLE STUDY "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

These startling words are found only in the Bible, and are used by Christ himself. Men cannot truly live without knowing God's plan for his life. When we came into the world we found a book which God had entrusted to the race and therefore to every individual, and of this precious message everyone is a **steward** and must give account of how he uses it. We must answer its challenge in one of three ways, viz.:

1. We can neglect the Bible and thus get nothing from its pages.

2. We can criticise it, denying its inspiration and still get nothing for we lose our faith in its message.

3. We can accept its truth though only partly understood. Then faith lays hold of its promises and learns to wait for the Spirit's unfolding of this truth. What a change comes to the soul that daily feeds on the Word! "Back to the Bible of our fathers," should be our slogan. The time spent in the "morning watch" pays the largest dividends of any investments of the day.

OUR WILL "If any man will do His will, he shall know." John 7:17. The power of initiative that God has given to every man and woman moulds both life and destiny. This is the one gift of our **stewardship** that God asks us to hand back to him, to yield and surrender it in order that he may change and transform it into his own will. Only those who live the yielded life know the joy, the peace and the liberty that it brings. For in this experience we come to the place where our greatest aim and pleasure in life is to do the will of God, and that is **Victory**. As someone has said, "We should let go and let God." As we expect to do God's will throughout eternity, we should learn to do it here on earth.

FELLOWSHIP WITH GOD Can the finite companion with the Infinite? Yes, for thousands of Christians know this by blessed experience. This intimate friendship Christ offers to every one that will pay the price and assume the obligation. Jesus said, "Ye are my friends if ye do whatsoever I command you." As he commands us to "present our bodies a living sacrifice," we are again facing the fact that this fellowship depends upon obedience and the yielded will. Quoting from a well known song:

"For He walks with me,
And He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there,
No lost one has ever known."

In the hour of meditation and communion we hear the command, "Be still and know that I am God." Psalms 46:10. Surely this is the **stewardship** of the presence of God himself. Dare we regard it lightly? "In every generation God is seeking for those with whom he can fellowship." 2 Chronicles 16:9.

SPEECH "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12:36. "I will take heed that I sin not with my tongue." Psalms 39:1. Profanity, lying, gossip and calumny are the most common forms of violation of **stewardship** as applied to the tongue. The Master said, "By thy words thou shalt be condemned." Matthew 12:37. The reverse is also true, and consecrated speech may become a great power for good either to the multitude or to the individual:

"The helpful words that I may speak,
I fain would speak today;
Some heart that longs for sympathy
I'd comfort while I may!"

Some states acknowledge our accountability in the use of speech by incorporating in their official oath these words, "As you shall answer to God at the last great day."

HOME Do we give the best that we have to those whom we love most, to those who are bound to us by ties of blood? Alas, how true it often is that

"We have careful thoughts for the stranger,
And smiles for the sometimes guest,
But oft for our own the bitter tone,
Though we love our own the best."

A doctor and a minister each spoke to the writer of the many tragedies of domestic infelicity and unhappiness which had come within their notice because both men and women were indifferent as to how they act and speak in the home. The **stewardship** of the family life is a most sacred obligation, and many young people are influenced for a life time by the attitude of father and mother in matters of everyday life.

TIME Did you ever ask yourself, "What shall I do with my leisure time?" We must all work, sleep and eat in order to live, and all of these things together take many hours out of every day, but how about the precious minutes of relaxation? Surely we are also **stewards** of our spare time. Shall we waste these moments, or use them for God? It only takes minutes "to raise the fallen, cheer the faint, heal the sick (in soul) and lead the blind (those in the darkness of sin)." A great evangelist was once remarking on the probable desire of the soul after being five minutes in heaven. This was the answer: "After I have seen Jesus, and know the glories of the heavenly home, and what it means to get there, I will want to go to the Lord and ask him if I may return to the earth for a few more years to show others how to reach 'the Home of

many Mansions'." Reader, we are still here and probably yet have a few short years to tell the story. W. E. Gladstone discovered that a change of occupation was as great a rest as inactivity. When the body, mind and nerves are overtired, why not try the plan that Jesus used at the well of Samaria by testifying to the unsaved, and we will be able to say with Him, "I have meat to eat that ye know not of." John 4:32.

MONEY God loveth a cheerful giver." 2 Corinthians 9:7. In the Greek the word **cheerful** reads "hilarious." Those Christians are almost to be envied who have such joy in the **stewardship** of money that they can spend it for the Kingdom "hilariously." It again brings us to the surrender of the will, for when we are seeking to do God's will, instead of our own, it becomes a privilege instead of a burden to help the world become better and brighter through the use of our money. Tithing the gross income is the best and surest way to always have money in the Lord's Treasury; at least this should be our minimum.

OPPORTUNITIES "As we have therefore opportunity, let us do good unto all men." Galatians 6:10. Many things in life come to us but once. As Shakespeare wrote, "There is a tide in the affairs of men which taken at the flood, leads on to fortune." This is equally true in the Spiritual Realm. We have usually just one opportunity to perform a helpful service. The sick friend we intended visiting suddenly died, the word of warning we meant to utter is still unsaid, the letter of sympathy was never written, and so the many opportunities to point men and women to the Saviour have literally "slipped through our fingers" because of our preoccupation or indifference. Some one has said that "Opportunity has only forelocks, you must snatch it as it comes towards you, it cannot be caught or overtaken when once past." Yesterday is gone, tomorrow may never come, but today is ours with boundless possibilities—let us be faithful **stewards**, and "do it now."

"The kindly deed that I may do
Lord, let me do it now,
Some gentle touch of tenderness
To soothe an aching brow!

Tomorrow comes perchance no more,
Today is all my own,
Oh, let me do this kindly act
Before the day is gone!"

VISION Solomon wrote, "Where there is no vision the people perish." Proverbs 29:18. Another has said, "A man is as great as his vision." Have we found the true incentive for daily living? How far can we see ahead into the possibilities of our individual service for the Kingdom. A life vision is realized in different ways. Some through the appeal of a public speaker, others by the reading of a book, many through the counsel of a friend, occasionally by going through some great crisis, but however attained, the important thing is to "get it." From that moment we are in a new world, and indifference has been superseded by a resolute purpose. Then as we continue to climb

up with God, the vision ever widens, and the call of humanity becomes more insistent. We are living today in a time of unparalleled opportunity for helping our fellowmen. If we have received from God our life's vision, let us accept the **stewardship** with thankfulness. Then we may at least have a part in lifting up the race, be it ever so small a service that we render.

THE CHRIST LIFE Do we know Jesus Christ? To those who really come to know the "life that is Christ," almost the next question that comes to the mind is "What shall I do with it?" Some desire to hide it perhaps from a sense of genuine humility, but what does God say?

"Go thou and preach abroad the Kingdom of God." Luke 9:60.

"Let your light so shine before men." Matthew 5:16.

"He hath put a new song in my mouth—many shall see it and fear and shall trust in Jehovah." Ps. 40:3.

Do we so love the Master that we seek out human companionships in order that we may talk about him, and then almost before we realize it he is present and talking with us as "Our hearts burn within us by the way." Luke 24:32.

We should share the Christ Life with others for these three reasons:

1. Because He commands it.
2. Because others need this "Life."
3. For our own sakes, for the more we give out Christ the more he comes into our lives. How shall we share Him with others? The answer is "personal evangelism" resulting from a passion for souls.

"The great need of our age, and its great lack, is **PASSION** for souls, that swelling tide of intense emotion, that outflow of love and desire to serve which lifts a man up over his selfishness, his sordidness, his timidity, his indolence, and sweeps him on to high and heroic endeavors not for one splendid spasmodic effort alone, but steadily driving him through the months and years and decades."

WILL THE CHURCH STAND THE STRAIN?

Charles R. Brown, Dean of the Yale School of Religion

The Germany of Luther and Schleiermacher, of Kent, and Hegel, of Goethe and Schiller, of Beethoven and Bach, of Carl Schurz and Franz Sigel, is a land to which we can hold out our hands in warmest friendship. But toward that Germany which has fallen under the spell of a mad military caste, intent upon the subjugation of other and freer nations than herself, our deepest feeling must be one of moral opposition. Here we stand! God help us! We cannot otherwise! It is not a matter of political expediency; it is not a matter of commercial advantage—it is a matter of principle. And we have pledged the utmost of our strength to the maintenance of these principles which we hold to be just and right.

We are not entering into this war with any selfish desire for conquest. God knows that we do not covet a single acre of territory belonging to any other power. We have not entered into this war with any desire for material gain. We were becoming disgracefully rich by the manufacture of munitions and in furnishing supplies to the belligerent nations. If they could have fought it through without our aid it would have been money in our purse to have held aloof. We have not entered into this war in any spirit of touchiness because our national honor has been offended—we are too strong and too sane for all that. Nor have we entered into this war to punish anybody.

We have entered into this war because we were not willing to stand by and allow other nations to be bled white in the resistance they were offering to international lawlessness and crime. We have entered into this war because we are not willing to allow other nations to be crippled and broken in the defense they were making for those principles of justice and freedom which are the glory of our own national history and our own type of Christian faith.

The minister of Christ who spends his time on Sunday defending his own par-

ticular mode of baptism or inventing some theory of future punishment, in the presence of a continent on fire, is not even fiddling while Rome is burning. He is not doing anything as respectable as fiddling. In the presence of the dire need of the whole earth for spiritual direction at the hands of those forces for which all the churches profess to stand, the petty differences of theological theory and demoninational practice become as unimportant as the fact that some men have and some men have not red hair. In this world-wide struggle for justice, for freedom, and for democracy, may not the leaders of our Protestant forces discern that flood tide of opportunity. We see the whole race passing through a profound historical transformation. We see all the current methods of political organization being challenged to justify themselves by the measure of well-being they can show in the lives of men. It is the high noon of opportunity for moral advance. In all this we as American Christians are to share.

The local militia dissociated from any vaster forces of resistance or attack has shown itself all but valueless. It has taken the organized and disciplined forces of whole nations banded together and acting in concert to achieve the necessary ends. How much longer will it take for the children of light to realize that the local and the national units of that vaster and more significant army of God must likewise be made larger if they would win?

In Saturday evening editions of many of our metropolitan dailies is a page given to "The Religious World." Heaven save the mark! As if the religious world were a thing apart from the world described on the front page, in financial and real estate columns, in sport, labor and society events. In so far as we have allowed our Protestantism to fall into a caricature of itself, we have no right to expect the performance of its early promise. We sometimes plume

ourselves in these days upon the fact that we have achieved a certain measure of religious toleration and the pleasant custom of holding union Thanksgiving day services. Has the twentieth century of Christian history nothing better to show than that?

No form of religion can live and thrive by what it denies. Many a religious movement has shown itself magnificent in protest and then has become ineffective when the protest was accepted and the hour had struck for wise, constructive action. The Unitarian reaction against an impossible orthodox and the Christian Science movement as a protest against materialism have shown themselves strong in criticism, but they are weak in that statesmanship which can develop and carry through large policies of constructive effort.

In my judgment one of the reasons why Protestantism has not been more successful in fulfilling its early promise is to be found in the fact that it was never quite brave enough to undertake to deal with this human life of ours in its entirety. The Roman Catholic church, with its seven sacraments reaching out through all the main crises of human life, from the baptism of the newborn babe to the last unction for the dying, with its open proclaimed or covertly held belief in the temporal sovereignty of the church, with its steady reach for the control of the force of education and with its confessional projecting the power of the church into the most intimate relations of daily life, this organization has undertaken the spiritual supervision of man's entire career. It has been imperial in its ambitions, as would befit an organization which heads up at Rome.

I covet for our own Protestant faith some of the same imperialism of the Roman Catholic church. Not that I would see the state or the school, the home or the place of trade controlled by the church—God forbid—but I would that all these interests should be brought into obedience to the spirit of Christ.

Suppose the Protestant church for the last four centuries in its hymns and in its prayers, in its sermons and in its lay practice, had been standing for the principle of equality before the law, for a more democratic spirit in the control of our great industries, for a more equitable distribution of the good things of life between those who toil with their hands and those who toil with their brains, for the end of all class legislation and all plundering of the many for the profit of the few, for the banishment of that moral degradation which ensues where the conditions of unrequited toil become inhuman, for the removal of race prejudice and hatred, and for the development of that quality and measure of national and international morality which would avert those disasters which are crushing the life out of entire peoples—suppose, I say, that we had been steadily exalting in our Protestant faith that imperialism of the Christ spirit in all these relations of our common life. Would not our Protestantism today be much further on the road toward the performance of its early promise?

We can all see that Protestantism is not today the mighty cable it was meant to be, binding the freer nations to the throne of God. It has been frayed out into so many strands that no single thread or group of threads has in it the necessary fiber for the strain we would impose upon it. We are not in our several communities, or in the nation as a whole, in a position to furnish that competent and impressive moral leadership which the complex life of this modern world so sorely demands.

Ten years ago it was a blunder for the scattered fragments of the church of Christ to be lacking in the highest possible spiritual efficiency. Today it is a crime. The world's dire need is summoning all the members of the body of Christ to remember that they are one body in Christ and to act together in a finer concert of power.—The Advance.

HYMNS OF THE BATTLE LINE

From "The Cross at the Front" Copyright 1917, by Fleming H. Revell Company, New York, Price, \$1.00

The Lost Chord.

Last night I cycled into the neighboring village to make inquiries about a lad who had perished in the fighting. As I drew near the church I heard sounds of music floating out through the shattered windows. If a seraph had stood in the streets of the village and sung heavenly songs to us, he could hardly have caused greater surprise to the occasional passers-by. The village lies forsaken. Every house is in ruins, or bears the marks of shells. There, at the crossroads, where the sentry stands, a shell burst a few weeks ago. The soldier on duty felt no pain and needed no burial. Now, on the same spot, stood another soldier wistfully listening to the music of the church. The civilians have fled, and taken their belongings with them. A stranger race—an aforesaid enemy—guards for them their land. The heroic breed is not dead, and in that youthful sentry is seen the England of a thousand years. I blessed him as I passed him,

for in him I saw all the undimmed and undying glory of the race.

I placed my bicycle against the church wall, and sought the back entrance. The right-hand corner of the priest's garden wall had been blown away. The damaged archway had been propped up with a pole, and the path was blocked by a large shell-crater. The door of the vestry was off its hinges, and the floor was littered with books, vestments, and debris. Stepping over obstructions, I passed into the chancel. What a sight! A shell had been hurled through the center of the wall immediately above the altar. The wall was two and a half feet thick, but it had broken before the invader like brown paper. A hole two yards wide gaped like a wound. The picture above the altar had been blown into a thousand fragments, and these were lying about the floor and window-sills. The altar, with its ornaments, lay crushed beneath a mass of masonry. The windows and the communion-rail were shat-

tered to pieces and scattered far and wide. A lump of stone had been carried from above the altar into the pulpit. A still larger stone had been hurled to the other end of the church and lay in the central aisle. It seemed the work of some mad giant—some Samson insane with sorrow for the loss of his eyes. Stones had smashed through the back of the movable pews and, with bits of the communion-rail, strewn the floor and the seats. Plaster from the ceiling, fragments from the lamps, and stained glass from the windows crunched under my feet. I felt as guilty as if I were treading on lilies. I understood Jeremiah's tears. Chairs lay on the floor overturned, like cripples, and no one lifted them. The unhinged side door leaned helplessly against the wall. It was a scene of desolation—a holy place desecrated by the dance of devils. Yet, looking down from a picture on the wall was the sweet face of the Virgin. Straining to her breast her beautiful Babe, she seemed to be shielding him from the horrible happenings about him. But the figure of the suffering Saviour nailed against the wall on the opposite side showed how impotent even a mother's love may be.

Out from the soul of the organ came a chord sweet as the fragrance of violets at the unsealing of a maiden's letter, and 'dear as remembered kisses after death.' It was the Lost Chord of Germany. All unconsciously the English lad at the French organ was calling up the spirit of old Germany to witness the havoc of new Germany in the temple of the God it has ceased to worship.

At the peril of his life he was touching those ivory keys. Straight before him gaped the great hole above the altar. Yet he played on. A few days before he had leapt over the parapet amid a murderous fire, and, armed with bomb and bayonet, had sought the evil heart of a race that has become the disgrace and terror of mankind. But now the war was forgotten. He was back in the old days, and he heard not the sound of the guns. Peace wrapped him round as with a phalanx of angels' wings. By the incantation of his music he had called up the soul of old Germany as in the ancient days the Witch of Endor called back the soul of the sad-eyed Samuel. It sang the shame and sorrow brought upon it by its children. "Hear my Prayer" trembled upon the air as from a soul in pain. Crushed beneath the iron heel of the Prussian, like a daisy beneath the hoof of a stamping war-steed, the ancient spirit of Germany cried for deliverance. The Hymn of Hate deafens in the streets which once echoed to the sacred melodies of young Luther. The grieved spirit of Mendelssohn turns away from the lifeless churches of his own land, as Paul turned away from the synagogues of his countrymen. Passing over the desolation of No Man's Land, he enters a ruined shrine and finds at the organ one with whom he may commune, and together the German musician and the English soldier pray for the return to the Fatherland of the gospel that makes men great. "Hear My Prayer." Will God hear, and send a new Luther to save Germany from the new tyrant and the new superstition? Or will he let the nation perish in its sins?

The prayer of Mendelssohn died away into silence, and a message of comfort floated through the ruined church. "O Rest in the Lord; wait patiently for him, and he shall give thee thy heart's desire. O rest in the Lord." It was a song of hope to the broken-hearted nations which have been swept into the vortex of this world-tragedy. It floated out through the shattered windows, and I saw a soldier quietly listening without. Oh that the bereaved and anxious might hear it, and rest in the Lord! The priest of the church was away in the trenches, but God had sent to us from heaven a prophet of the old and better Germany. The voice of Mendelssohn grew still, and there came to us the voices of English men and English women sweetly singing of the faith that had made light for them the valley of the shadow of death, and bidding us be of good courage. They had sung the hymn on the sinking deck of the Titanic—and they were singing it still:

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee."

"Though like the wanderer," the lad could not be silent. He lifted up his voice and sang with the heavenly visitants. Then came the sound of other voices. They were from over the sundering sea. Under their influence we forgot the ruined church. We were home again. The melody, "I hear you calling me," passed out through the broken windows and wafted our spirits over the waters as on the wings of angels.

"It's enough to break a man's heart, isn't it, sir?" said a soldier who had just entered the chancel, and was looking at the ruins. From the soul of the organ came the answer:

"Rock of ages, cleft for me,
Let me hide myself in Thee."

There was one sanctuary left unscarred; one Rock that towered above the surging floods of hate and lust; and the lad at the organ had found it.

"While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne.
Rock of ages, cleft for me,
Let me hide myself in Thee."

He was a simple soldier—a private in the Rangers—who a few days before had seen hundreds of his comrades fall at his side as he charged through a triple curtain of fire, and he was playing, from memory, the songs that soothed his spirit. He was holding companionship with the truths by which men live, and for which men die. And he brought from the soul of the organ the chord which modern Germany has lost, and which no nation can lose and live. The German dead on the slopes around are the silent witnesses.

* * *
"Abide With Me."

It was Thursday evening, in a little village behind the line, and the hour we had chosen for worship. Stepping off the road that threaded its way through the cluster of farmhouse-

we passed through a field, in which some of our comrades were playing at football, and entered the field beyond. There we found a quiet corner where the trees stood round us like to the pillars in the aisles of our churches at home. There were about fifteen of us. Some were in the R.A.M.C., and had just come out. The others were in an infantry regiment which had served twelve months in Flanders, and had been but recently transferred to France. Quietly they formed themselves into a semi-circle round me, and I asked them what they would like to sing.

"No. 52."

"That will do nicely," I said. "Will you please give it out?"

"At even ere the sun was set,
The sick, O Lord, around Thee lay;
O in what divers pains they met!
O with what joy they went away!"

"Once more 'tis eventide, and we,
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here."

The evening was quite still. The voices of the men playing at football sounded sweetly distant, and the sound of the guns broke upon our ears like the thud of incoming waves falling on the sea-shore. We lifted up our voices and sang, with the subdued note of the birds in the neighboring hedges. To him who has only sung this hymn in a church much of its beauty must of necessity be hidden. It is revealed only in the light of the setting sun. The men were facing the golden west. The pomp of the dying day lay upon the rustling leaves of the trees and upon the grass at our feet. It lit up with beauty the faces of the men as they sang. Soon it would be gone, and the shadows would wrap us round as with a mantle. We should feel the isolation of darkness, that which makes children afraid. A sense of loneliness would creep over us, and the coldness of nature would grip us.

"We would see Jesus"—the Light that never fails. And our hearts cried out to him, "Abide with us, for the day is far spent."

"Thy touch hath still its ancient power,
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all."

Then we bowed our heads, and I asked one or two of the men to lead in prayer—not knowing which would respond, but leaving them to the Spirit's promptings. Quietly, naturally, and with humility, they lifted up their voices in prayer. Two prayed; three prayed; and I asked for more. It was so sweet to hear them that I could not bring myself to stop the music of their prayers. Five or six prayed; then came a silence as thrilling as speech, and, after it, we joined in the Lord's Prayer. We knew that he who taught us the prayer was in the midst to hear it, and to present it to his Father and ours.

After the prayers, the men chose No. 14, with its fine opening line to each verse:

"Fight the good fight with all thy might.
Run the straight race through God's good grace.

Cast care aside, lean on thy Guide.

Faint not, nor fear, his arms are near."

Then I read to them the 91st Psalm:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands."

A few weeks later many of the men were to see the arrow that flieth by day, for suddenly shells fell like thunder-bolts about their billets, killing and wounding many. They were also to feel the terror by night, for while out in front of their trenches, digging in darkness, the foe discovered their presence and searched their ranks with shot and shell. But the Wings were ever the lads who had met for worship on that calm evening of which I write, and who, with faces lit by the setting sun, had listened to that psalm of confidence in God. They were saved from the arrow by day and the terror by night.

I asked them what they would sing next, and they chose No. 12:

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

"So long Thy power hath blessed me, sure it still

Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

Ah, me! We did not know the meaning of hymns before. When you are far from home, with the darkness gathering round you, and the guns booming in your ears, you see again the angel faces you have left behind you, and wonder if the dawn will ever break through, for you, the long night of war, and restore them to you. Unutterable longings come to you, and at such times you know the meanings of hymns. As we sang Newman's hymn, and prayed for light, "kindly" light, we knew something of Newman's secret. We understood something of his feelings as, with the shadows gathering over him, he sat alone on the deck of the wandering ship, far from England and home.

After the hymn, I spoke to the men of the forward look to be seen on every page of the Bible. I showed them how, in all ages, God's people have been journeying "towards the sun-rising;" how they have always refused to be content with things as they are, or have been, and, urged by a divine discontent, have pressed on to a "better country," and a "New Jerusalem."

What About That "Special Day" Business?

Wm. L. Stidger

The "Special Day?" Does it work? Does it get results? Is it popular? Is it legitimate in church life?

Newspapers have been having "Special Issues;" magazines have been issuing "Mother Day," and "Memorial Day" and "Labor Day" numbers for years.

And right here may I say that the best school for the preacher who wants to be up to the minute in manners and means of reaching the public and knowing what they are thinking is a careful study of the methods of the magazine and newspaper offices where experts are continually at work feeling the public pulse. It is a good thing for the preacher as well as for the magazine and newspaper editor to know what is passing through the minds of folks everywhere.

I have tried out the "Special Day" plan for five years and its possibilities are unfathomed. It is logical and reasonable because it has a very definite appeal in most instances to "Groups" and the wise preacher is the man who will make a strenuous effort to touch as many "Groups" as possible in his community or city work. I heard Bishop Edwin Holt Hughes of the Methodist Episcopal Church say recently in leaving San Francisco, "If I had my work here to do over again I would make it my business to touch more intimately that great group of lodge men, the Masons." He came to this decision the last months of his Episcopacy in San Francisco when a series of Sunday afternoon meetings, crowded with "Masons" revealed to him the fact that these fine men were not in the church at all.

Which leads me to mention the first type of a "Special Service" which I advocate and which I have every year of my ministry. I have a "Masonic Night" every year wherever I am located. I held such a service three straight years in San Francisco which is said to be the most indifferent church city in America and yet at these special "Masonic Services" my church was always crowded to its limits with men. Do you get results from these? In one instance I received into the church through the influence of a special "Masonic Service" one of the biggest Masons in the city with his wife and family of five boys. They had their first introduction to my church through "Masonic Night." I usually write a special Masonic Hymn to be sung to the tune of some hymn that is familiar and often I invite the Masters to the platform to say a few words. I have now held five of these special "Masonic Night" services and in every single instance I have known directly of men starting the church-going habit after these services and many of them have actually come into the church. This type of a "Special Service" I also hold for the "Odd Fellows," the "G. A. R." and other fraternities and all are alike successful. These special services may be repeated at least once a year and always be popular. I have always have a "Lincoln" Sunday in my church in February of each year and I have never yet failed to find it a most popular day with people especially in these war times. Excellent programs may be

arranged with readings from Whitman, Markham, Vachel Lindsay, etc., and from Lincoln's own wonderful yet brief writings.

I have during the past year conducted what I called a "City Day" in which I invited the city manager, or mayor. He happens to be a Christian gentleman in this city and a member of Dr. E. A. King's church, one of the editors of the Expositor. The sermon theme I took for this night was "When the Soul of the City Receives the Gift of the Holy Spirit," an idea borrowed from the Christian poet, Vachel Lindsay. Another Sunday I had a "Pageant Service" because of the fact that the city was having a great civic pageant which for months had been engrossing the minds of the people. This was uppermost in their thoughts. It was moral, and possible of a Christian interpretation. I had some of the pageant singers on my program and one of the pageant songs. This came the night before the pageant itself, and the church was crowded.

I have had an "International Day" this year wherein I had a Scotch preacher, a Korean to lead the prayer, a Portuguese to read the Bible, a Japanese girl to sing a solo, a Norwegian to play the violin, a group of little Japanese children to sing and a group of Chinese children in their beautiful dresses to sing. Every city has enough foreigners to make this kind of a special night possible. Its object is to show your city how cosmopolitan it is and to teach the brotherhood of mankind through the Church.

A week ago I had "Red Cross Night." During the week of the Red Cross Campaign leading up to this special night I had the Revolving Cross on my church, an article about which I have heretofore written for the Expositor, lighted with red bulbs. This was the symbolic "Red Cross" and the newspapers took it up and this centered the attention of the city to my church. That night I secured as speaker a boy just home from the trenches. I got a quartet of boys to dress in American uniforms. I put up a tent in the church with trees around it. I arranged a camp fire with red lights with a red cross on the tent and this quartet sang "Tenting Tonight," "Dixie," "The Battle Hymn of the Republic" and then with the lights in the church out a bugler played taps. It was worshipful, it was patriotic and it packed my church because it was timely.

I live in a city where there is a normal school of a thousand students. Consequently I always have a "Normal Night" for them. I invite some of the student body to read the Scriptures, some one to give a special literary reading; the normal president to speak on the theme "The Normal and the Church." I also have a "College Night" for there is a big Methodist college here. On this special night I invite the glee club to sing. They take the place of my choir that night with special sacred numbers. This night is always crowded with students for it is their night. They own it. I always preach myself. I never abdicate the throne because of these special groups. I get them there to give them a message and I will

not be denied this. Else why should I have them? I preach the Gospel of Christ to them.

During the exposition in San Francisco I had an "Exposition Sunday." Each year I have a "Cross Sunday" celebrating the anniversary of the installation of the Revolving Cross. This gives me a chance each year to center the attention of a city on the Cross of Christ in a special way. A "High School Night," with speakers from the student body, with music from the orchestra and glee club will get the High School en masse. And I want to say that three of the finest talks that have been made from my pulpit were made this year at my "High School Night" by three boys.

"Labor Night," "Mother Day," "Father Day," "Musical Feature Night," etc., are some of the types that I have tried successfully myself.

This "Musical Feature Night" is different. You attempt herein to get unusual musical solos, duets, etc. I had a flute quartet, a mirimbaphone solo, a harp solo, a string quartet and a muted, or steel guitar solo.

My "Advertising Service" was one of the most popular I have ever had; and one of the most spiritual. I had tacked up around the entire church on the walls the beautiful art posters that I had been using all year in my bulletin board. This made a beautiful, artistic display in the large auditorium. It showed a large audience that the Lord's work can be advertised in a highly dignified manner. I had a business man from my church whose manufacturing firm spends thousands of dollars annually in advertising speak on "A Business Man's View of Advertising in His Own Church." I had a local Christian boy, a Presbyterian, who is a poster artist, speak on "The Poster as a Medium of Church Publicity." Then I preached on "Getting the Gospel of Christ to the People."

Most of these special services or special nights, or special days can be repeated every

year or changed to suit the city or public thought. Each year new groups of students come to our high schools, colleges and normals. Each year the great labor group will appreciate an invitation to a special service for them. Each year the Masonic and Odd Fellow, and G. A. R. group will like a special visit to your church.

And it has been my experience that very frequently this kind of a service will get men out to church who never have come before. They will come with the "Group" and many and many times, they will come back the next Sunday by themselves. I have had this happen time after time. I have taken many men into my churches who had their first taste of a modern, up-to-the-minute church service through one of these "Special Services."

And I have never once known this type of service to fail to get a crowd. I see to that by careful publicity before the event. A "Special Meeting," properly advertised is one of the most healthy things that I know of for a church.

No, there isn't any danger of having a "Special Day every Sunday in the year." You can intersperse them. Folks will get just as tired of continual "Special Days" as they have been getting tired of continual, monotonous every-Sunday-the-same days. Please God, forbid that! Bishop Quayle says that the preacher's unpardonable sin is the sin of being uninteresting and I add that the preacher's other unpardonable sin is that of keeping each Sabbath in his church deadlly monotonous; always the same. Let us awake and take a few lessons from the editors and put a bright, new cover on our Sundays each week.

Yes, I believe in the "Special Day," because for five years after having tried out at least fifty different special days not a single one has failed to bring a crowd; and not a single one has been unsuccessful.

The Birth of Christ

By the late Prof. James Orr

The article of the Virgin Birth of our Lord is, in these days, keenly assailed. Many causes might be assigned for this. The chief, however, is the rise and rapid spread of a school of historical criticism which aims at the complete expurgation of the miraculous element from the life of our Lord all through. It does not lie within the scope of the present essay to discuss this aspect of the subject. It is granted at once that, if a man begins by denying all miracles—if he will have none but a purely human, a non-miraculous Christ—the question of the Virgin Birth does not arise.

We are told, however, very boldly that, apart from these a priori considerations, the Virgin Birth must be rejected on the ground of its own want of evidence, and of its contrariety to the testimony of the rest of the New Testament. It must be regarded, it is said, as a late myth which sprang up to account for the impression of divineness made by Jesus on his disciples—an impression which receives another and more metaphysical explanation in the pre-existence doctrine of Paul and John. It is a myth which, according to some, sprang up on Jewish soil; which, according to others, could not have had

a Jewish origin, but sprang up on Gentile soil, in imitation of pagan myths of sons of the gods. It is this line of assault which is here to be considered. The attempt will be made to state some reasons for believing that the Virgin Birth of Jesus is a truth, and that it is an essential part of a full doctrine of the Incarnation.

I.

The Sources of Evidence.

A first question relates to the sources of our evidence for the Virgin Birth. What reliance is to be placed on these? The sources are, as everyone is aware, the Gospels of Matthew and Luke—the first two chapters of each, with part of the third chapter of Luke. The question will afterwards have to be dealt with as to the alleged silence of the other two gospels. Meanwhile, we are concerned, not with the silence of the New Testament, but with its speech. Matthew and Luke are the only Gospels which give us any account of the birth and infancy of Jesus at all, and the testimony of both is that he was conceived of the Holy Ghost, and born of a Virgin. What is the value of this witness?

1. First, we have the amplest evidence that these Gospels of Matthew and Luke are genuine

documents of the Apostolic age. It would be out of place to enter here into the intricacies of what is called the Synoptical problem, but this much may be said: Our Greek Gospel of Matthew is generally allowed to be earlier than Luke, and the genuineness of the Gospel of Luke and of the book of Acts has recently received a brilliant defender in Prof. Harnack, of Berlin, who contends against the critics of the school with which he is mostly associated, that these works are genuine compositions of Luke, the physician, the companion of Paul. This is no new discovery. It is what has been believed by the church from the first, and there is really no other sensible conclusion. Both Matthew and Luke, therefore, are genuine documents of the Apostolic age.

2. The narratives of the Virgin Birth in chapters 1 and 2 of Matthew, and chapters 1 and 2 of Luke, are indubitably genuine parts of these Gospels. This has been denied on shadowy and subjective grounds. Why do we affirm these chapters to be genuine? Because all the evidence we have declares them to be so. The chief sources of evidence in such matters are manuscripts and versions. It is to be remembered that a wealth of evidence exists of both kinds for the Gospels such as exists for no other ancient books. And this evidence is conclusive in favor of the genuineness of these chapters. The chapters are found, without exception, in every un mutilated manuscript of the Gospels, older and younger. They are found in all the versions, Latin, Syriac,* Egyptian, etc. Not one complete manuscript or version can be named from which they are wanting. What, then, it will be asked, have the critics to say to this evidence? It would take too long to tell all they say; but an illustration may be given of what they do. Wellhausen, the famous Old Testament critic, has recently issued editions of the Gospels of Matthew, Mark and Luke—"translated and explained." We take his Gospel of Matthew, and find that it begins with chapter 3:1. What has become of the first two chapters? They are simply dropped out in face of all manuscript and version authority. They are dropped out without a word or note of explanation. Similarly, his Luke begins with chapter 3:1. Wellhausen has published an "Introduction to the First Three Gospels," which contains much about the supposed common source (Q) of Matthew and Luke. But no reason is given why chapters 1 and 2 are dropped from our Greek Gospels. Would this treatment be permitted with any classical work? Leaving critics aside, it may be taken as an assured fact that the chapters in Matthew and Luke are genuine parts of their respective Gospels.

3. The texts of the chapters have come down to us in their integrity. Here we encounter a new line of attack. The narrative of Luke is a genuine part of his Gospel, but have we the text of it in its original form? The evidence of manuscripts and versions is again decisive. Apart from a few various readings such as occur in all texts (the chief of them may be seen in the margin of the R. V.), the chapters in Luke are vouched for as coming down

to us in their integrity. But this evidence does not satisfy certain recent critics (Harnack, Schmiedel, Cheyne, etc.). With a courage worthy of a better cause, they venture to tell us that, if we only read Luke's narrative aright, it will be found that it is not a narrative of a Virgin Birth at all. Leave out, e. g., verses 34, 35 of chapter 1—that is, Mary's question, "How shall this be?" and the angel's answer, which is the crucial verse, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee." etc.—and cut out or change a few other clauses, and the story of the Virgin Birth disappears. You have simply the promise of a son, as in the cases of Isaac, Samson, Samuel, John the Baptist, to be born in the ordinary way, in the estate of marriage. Specially is Luke 1:27, where Mary is twice spoken of as a Virgin, to be deleted, and there are some sequential changes. Then, says Harnack: "After these few and easy deletions . . . the narrative is smooth and nowhere presupposes the Virgin Birth." There is still a difficulty, for, if these deletions are to be made, we should expect some notice of the marriage of Joseph and Mary. Prof. Usener, in his Art. "Nativity," in the *Encyclopedia Biblica*, shows us how to get over that. "We are in a position to infer with certainty," (!) he says, "that after 1:38 there originally stood the statement that Joseph took Mary to wife, and that she conceived by him." Can anyone believe that these expedients would ever have been thought of, but for the previous determination to get rid of the Virgin Birth? All the evidence is against the excision of such verses as chapter 1:27, 35, and the immensely preponderant evidence is against even the minor changes.* And after all, when Luke has been disposed of, the narrative of Matthew, which cannot be operated on in this way, remains.

II. The Nature of the Testimony.

Look next at the nature of the testimony in the two Gospels. The objection commonly made here is that the two narratives contradict each other, as in regard to the place of residence of Joseph and Mary, the genealogies, etc., and are thus at the outset discredited. It may suffice for the moment to quote the words of one of the most recent rationalistic writers on the Life of Jesus, Oscar Holtzmann. He says: "A contradiction between these narratives does not exist: even in regard to the places of residence, there is no need for assuming one" (page 65). The more complete reply is that the two narratives, while independent, not only do not contradict, but remarkably supplement and corroborate each other.

The narratives are independent. Matthew does not copy from Luke, nor Luke from Matthew, nor both from a common source. That is evident from the whole structure of the narratives, and from the so-called discrepancies.

But look at their relations. It has long been pointed out that one of these narratives—that of Matthew—is told from the standpoint of Joseph; the other—that of Luke—is told from the standpoint of Mary. This is simple matter—

*Tatian's "Diatessaron," or Harmony, omits the genealogies.

*One Latin manuscript (b) substitutes for verse 34, the first part of verse 38.

of-fact, which anyone can verify for himself. The narrative in Matthew's Gospel is wholly from the standpoint of Joseph. It is concerned with Joseph's perplexity when he ascertained the condition of Mary; with his thoughts and purposes; with the divine communication to him which removed his difficulty; with his subsequent action (ch. 1). Mary does not appear in this part of the narrative at all, except indirectly, in her relation to Joseph. Even the birth of Jesus is not narrated in an independent sentence, but comes in incidentally in a statement of Joseph's relation with Mary (1:25). In Luke it is all the other way, Joseph is hardly noticed, except as the person to whom Mary was betrothed. The narrative is occupied with the annunciation to Mary; with her visit to her kinswoman Elizabeth; with her hymn of praise, etc. Her secret thoughts are told. This feature is too striking to escape any attentive reader.

But specially the two narratives are complementary. They have, indeed, a large common basis—far larger than the critics allow. They have in common, e. g., that Jesus was conceived by the Holy Ghost, that his mother was a Virgin named Mary, that she was betrothed to Joseph, that Joseph was of the house and lineage of David, that Jesus was born in Bethlehem, that this was in the days of Herod, King of Judaea, that after the birth of Jesus Mary and Joseph made their abode in Nazareth. But even in the respects in which they diverge, the narratives wonderfully supplement each other. Is it not singular, e. g., that in Luke's narrative nothing is said of the thoughts and feelings of Joseph when he first learned of the situation of Mary? He must have been staggered by it. Yet, in Luke, as in Matthew, we find him afterwards with Mary at Bethlehem; he takes Mary to wife; assumes parental responsibilities for Mary's child, etc. What had happened in the interval to clear his mind of doubt, and induce him to act in this way? Luke has not a word in explanation, but Matthew tells it all. Again, Matthew, as said above, tells of Joseph's difficulties. But what of Mary? What did she say or think of this wonderful thing that had happened to her? How did she come to learn the truth about herself? Matthew has not a word to explain, but Luke tells it all.

Here, then, are hidden harmonies, to which the critics, in their search for contradictions, are singularly blind. But there is something more. Luke incorporates these narratives of the births of John the Baptist and of Jesus—but where did he get them? Now, by consent of nearly all authorities, these opening chapters in Luke are written in a quite peculiar style. They are in Greek, and in Luke's Greek (Harnack, etc., prove that); but they bear the literary marks of the use of a primitive (probably written) Hebraic or Aramaic source. With this their contents agree. Their standpoint is primitive. It is that of the circle to which we are introduced in the narrative itself—that circle of pious men and women in and about Jerusalem, to which Simeon and Anna belonged, who looked for the consolation, the redemption, of Israel. The ideas, hopes, prophecies, keep within the limits of the Old Testament. There is not a single anticipation of the ideas and beliefs of the period after Christ had come. The

narratives thus bear the signature of their genuineness and primitive character upon themselves.

But now one thing is certain. The narratives, if true at all, can only have come ultimately in their details from two persons—from Joseph and Mary themselves; and when account is taken of what has just been said of their distinctive standpoints, and of their primitive and Hebraic character, we are probably justified in assuming, as most believing scholars do assume, that Joseph was ultimately the informant in the one case, and Mary the informant in the other. This accounts, as nothing else can do, for their circumstantiality, their delicate reserve, their primitive standpoint, and their literary peculiarities. The argument would be greatly strengthened did space permit of a comparison with the puerile and grotesque legends about Mary and Jesus in the Apocryphal Gospels.*

III.

Objections Examined.

Reference may be made here to the allegations that the narratives of the Virgin Birth are contradicted by other things found in the gospels and New Testament.

1. There is the allegation that various indications show that Jesus was really born at Nazareth, not at Bethlehem. The most astonishing assertions are sometimes made on this head. An often-quoted writer, Soltau, in his book on "The Birth of Jesus Christ," e. g., actually writes: "Several passages in the Acts of the Apostles (he cites six) now mention Nazareth as the place where Jesus was born" (page 18, E. T.). When we turn to the passages we find that the proof consists simply in the use of the phrase, "Jesus of Nazareth." So that every time the hymn is sung, "Jesus of Nazareth passeth by," those who sing it may be presumed to be denying the Virgin Birth of Christ! The same writer says: "We learn from Matthew (in contradiction to Luke) that Bethlehem was the real native place of Joseph and Mary" (page 30). We learn nothing of the kind. In Matthew 1 place and time are left quite indefinite; first in Matt. 2:1 we learn that Jesus was born in Bethlehem of Judaea.

2. It is said that the genealogies show that Jesus was naturally the son of Joseph. In point of fact the genealogies do not show this. It is not the genealogies as we have them, but the genealogies in their supposed original form—in what the critics take to be their original form—which furnish the proof. The evangelists are very careful in their language. "Joseph," says Matthew, "the husband of Mary, to whom was born Jesus, who is called Christ" (1:16). "Being the son, as was supposed, of Joseph," writes Luke (3:23). There is, indeed, an old reading in the recently discovered Sinaitic Syriac Ms.* which contains the words, "Joseph begat Jesus." But this reading stands absolutely alone as respects these words. In other parts it is variously supported by a few Latin

*See the selection of these, edited by the present writer, with Introduction and Notes in the "Temple Bible" series.

*Found by Mrs. Lewis at the Convent at Mt. Sinai in 1892.

Mss., and one or two late Greek Mss. But in the crucial point—"Joseph begat Jesus"—it stands by itself. It has no claim to be regarded as representing the original text. Moreover, whatever the motive of the scribe for conforming the reading to the formula of preceding verses, it was plainly no part of his design to deny the Virgin Birth; for in this very verse he names Mary "the Virgin," and otherwise gives the narrative as it stands in Matthew. The genealogies have their acknowledged difficulties, owing to the fact that they trace the descent of Jesus along quite distinct lines; but this does not touch the point now in hand. The usual explanation that Matthew gives the legal descent of Jesus as son of David, while Luke gives the natural descent (through Joseph, but probably also, through near kinship, of Mary),* is still the most likely solution of the divergence.

3. It is objected that Jesus was customarily spoken of by the people of Nazareth, etc., as "the son of Joseph." So he was; and it could not have been otherwise. To the people of Nazareth, who knew nothing of the circumstances of his origin, Jesus was simply a child of Joseph's home. Joseph from the first stood *in loco parentis* to Jesus. It shows the futility of the objection that Luke himself, who narrates the Virgin Birth, uses precisely the same mode of expression. He speaks repeatedly of Joseph and Mary in chapter 2 as "the parents" of Jesus, and makes Mary say, at the finding of Jesus in the temple, "Thy father and I have sought thee sorrowing" (2:27, 33, 41, 43, 48).

4. Mary's conduct on certain occasions, as in the scene described in Mark 3:32, ff., is thought incompatible with her knowledge of Christ's supernatural origin. There is no reason for supposing, however, that Mary shared in the belief (Mark 3:21) that Jesus was "beside himself," and her conduct is readily explained by a very natural maternal anxiety when Christ's life seemed to be endangered. In John's narrative of the miracle at Cana she shows a very clear knowledge of Christ's superhuman dignity (2:3, 6).

IV.

Alleged Silence of Mark, John and Paul.

A chief argument against the Virgin Birth of Jesus is the alleged silence of the other two evangelists—Mark and John—and of the Apostle Paul, with regard to this mystery of our Lord's earthly origin. Reflection may convince us, however, that this objection is far from being as strong as it seems.

• 1. As respects the Gospels, before an argument from silence can be urged, it must be asked—What is the scope or design of these Gospels? Did it include the narrative of Christ's birth and infancy? Now plainly:

(1) In the case of Mark it did not. Mark had a definite object—to relate the events of Christ's public ministry, beginning with his baptism in his 30th year. He, therefore, gives no account of Christ's birth at all. He knew that Christ was born; that his mother was Mary; as the son of that other Mary of Jerusa-

lem, in whose house the church (with probably the mother of the Lord) met in its early days (Acts 12:12), he must have known some of the facts of Christ's early life. But he keeps within the limits of the public apostolic testimony (Peter's?), and relates nothing beyond. How can his Gospel, therefore, be a contradiction of another narrative which, drawing from special sources, does give such information? Mark opens abruptly: "The beginning of the Gospel of Jesus Christ, the Son of God." Had the question been asked—How Son of God? Why called Son of God? who is entitled to say what his answer would have been, or that it would have been different from Matthew's and Luke's. The probabilities are all against it being different.*

(2) The case is even clearer in regard to John, for it is certain that the writer of the Fourth Gospel had these earlier Gospels in his hands, if he does not actually presuppose them. John, too, had a definite object—to narrate the divine descent of Jesus; and, like Mark, he furnishes no account of the circumstances of Christ's earthly birth, though he well knew that he had one. "The Word became flesh" (1:14), he tells us; and the words of themselves imply a stupendous miracle. Can we suppose that John meant to repudiate or contradict the other Gospels, which tell how that miracle happened? The thing is inconceivable. John was the disciple to whose care Mary had been committed (19:26, 27). She probably lived with him till her death. The narratives in Matthew and Luke, if not true, involved a grave dishonor on her name. Can we suppose that John, if he knew them to be untrue, would have uttered no word in indignant repudiation? One other fact must be mentioned. John is attested by his disciple Polycarp (through Irenaeus) to have been the keen antagonist at Ephesus of Cerinthus, the earliest known impugner of the Virgin Birth. Is he likely to have himself denied this truth which Cerinthus thus assailed? The whole type of his doctrine in Gospel and Epistle goes against the supposition that he believed Christ to be "born of the flesh" as ordinary man, needing regeneration (cf. 3:3, 7).*

2. This brings us to Paul, who is said by his silence to disprove the Virgin Birth. What Paul's precise knowledge on this subject was it is difficult to say. It is allowed at once that he did not base his Gospel on this (at that time) private and interior fact, but on the broad public facts of Christ's life, death, and resurrection. Yet many things make it probable that he had some knowledge of this mystery of our Lord's birth.

(1) It is to be remembered that Luke, one of the chief witnesses to the Virgin Birth, was Paul's companion in a great part of his journey-

*It is a curious fact that the Tuebingen critics, who made Mark the latest of the Synoptists, argued that he knew the story of the Virgin Birth, basing on his softening down of Matthew's expression: "Is not this the carpenter's son?" (Matt. 13:55), into "Is not this the carpenter?" (Mk. 6:3.)

*An old reading, apparently accepted by Zahn, Blass, and others, actually applies to him the language of John 1:13.

*The uniform tradition of the early church was that Mary, as well as Joseph, was of the house of David.

ings, and we may depend upon it that whatever Luke knew, Paul also knew. Luke's Gospel was not already written, but there is little reason to doubt that he was already actively engaged in those researches on which he tells us that his Gospel was based (1:1-3).

(2) Paul's own doctrine of the pre-existence of Christ, of his humbling himself to become man, of his sinlessness of his relation to the race as its new redeeming Head—the second Adam—of necessity implied a miracle in the constitution of the Redeemer's Person. Paul shows himself conscious of this when he speaks of the Incarnation as "the mystery of godliness" (1 Tim. 3:16).

(3) It is a singular fact, in agreement with this, that there is not one of Paul's expressions in relation to Christ's earthly origin which has not some peculiarity in it. He invariably uses some unusual or periphrastic expression, implying something exceptional or extraordinary in Christ's entrance into our humanity. Take the word "born." "Born of the seed of David according to the flesh" (Rom. 1:3). "Born of a woman" (Gal. 4:4). We are reminded that John the Baptist is also spoken of as "born of woman" (Matt. 11:11). But Paul's word is not the same. He does not use the common word *gennetos* (Matt. 11:11), but the more general term *genomenos* literally, "becoming," or "become." In Phil. 2:7, we read: "Taking the form of a servant, being made in the likeness of men." If the R. V. margin is consulted, it will be found to give for "being made"—"Greek, becoming." It is this word which is used in the passages quoted, Rom. 1:3, Gal. 4:4. It may be thought that this was simply Paul's habit of expression. But Paul knew the word *gennetos* very well, and uses the verb no fewer than three times in this very chapter (Gal. 4) of Isaac and Ishmael. It is, therefore, of design that he selects the wider term in writing of Jesus; just as he uses such expressions as "sending his Son in the likeness of sinful flesh" (Rom. 8:3), "being made in the likeness of men" (Phil. 2:7), etc. It is not contended that such peculiarities prove a Virgin Birth, but they are at least in accord with the supposition that Paul knew of Christ's supernatural origin, and show that he recognized a miracle of some kind in his coming into the world.

V.

The Witness of the Early Church.

We proceed next to the witness of the early church. It is sometimes said that the Virgin Birth does not belong to the earliest Christian tradition. If the remark refers to the earliest preaching of the Gospel, before the facts were fully divulged, this is probably the case. But if the objection means that from the time when the facts were made known by the publication of these Gospels, or even earlier, there was ever a period when the church did not accept the Virgin Birth, or that any considerable section of the church ever threw doubt upon it, the assertion must be met by a direct negative.

1. We have the fact that the Gospels containing these narratives appear from the first to have obtained an undisputed reception in the church. We hear of no challenge, or trace

of dissent, from any quarter, with the very partial exception immediately to be referred to. This reception could hardly have been accorded to them at so early a period if it had not been understood that the facts recorded in them rested on good authority, or if some knowledge was not already possessed on the subject.

2. It is undeniable that the only sections of the church—if they can properly be regarded as within the church—that rejected the Virgin Birth were the narrow, anti-Pauline sect of Jewish Christians known as the Ebionites (not the Nazarenes, or main body of the Jewish Christians), and a few of the Gnostic sects (Cerinthus, Carpocratians, Ophites). The Ebionites held Jesus to be a mere man, naturally born; and the Gnostics either denied his true humanity, or held him to be a man on whom the Heavenly Christ descended at the Baptism. The greater Gnostic sects, nevertheless, seem to have admitted the supernatural birth, explaining it in their own fashion—a strong testimony to the hold of the tradition.

3. On the other hand, the main body of the church held fast by this truth, and defended it as of cardinal importance against all comers. The Virgin Birth is a fundamental article in the oldest form of the Apostles' Creed—the old Roman Creed—and is affirmed in the creeds of all the branches of the church in the second century. It is attested as an article of faith by Aristides, the earliest Apologist, by Ignatius (c. 110 A. D.), by Justin Martyr, by Tatian's "Diatessaron," by all the early Catholic Fathers. Indirectly, it is vouched for as a belief of the church by the attacks made on it by pagans and Jews. If the test, *semper, ubique, ab omnibus*, applies to any article, it is surely to this.

VI.

The Rival Theories.

A few words may now be said on the rival theories by which belief in the narratives of the Virgin Birth of Christ is proposed to be supplanted. If the Virgin Birth is not a fact, how did the narratives about it arise? How did they gain credence? The latter question is one which, it is safe to say, none of the negative theories can answer. But look at the theories themselves.

The peculiarity of the explanations which are given of the Virgin Birth by those who deny its truth is that, generally speaking, they agree in nothing save the denial of the fact. Their number is legion, and they are mutually destructive. They fall into two main groups—those which derive the so-called myth from Jewish ideas, and those which seek for it a Gentile origin. The older mode of explanation was that it was a development from the prophetic passage, Isa. 7:14, "Behold, the virgin shall be with child," etc. (Matt. 1:23). Unfortunately for this explanation, it can be shown to demonstration that in Christ's time this prophecy was not applied by any Jews to the Messiah.*

While, therefore, it could very well be applied by Matthew to the Virgin Birth after the event, it is certain the prophecy itself could not have suggested the invention of the story. There is no indication of the use of this

*The Hebrew word, as has often been pointed out, does not necessarily mean "Virgin."

prophecy in Luke. The idea of a Virgin Birth was not one likely to spring up in a Jewish mind at all. It had no precedent in the Old Testament, where high honor is put on marriage. The sons of promise in the Old Testament are all born in marriage.

The newer theories, accordingly, abandon this ground, and seek the origin of the myth in the Gentile world. The Christian borrowed or imitated pagan myths of sons of the gods, and applied them to Jesus. But this, again, as Harnack conclusively shows, is contradicted by the fact that, till the middle of the second century, the church held itself strictly and uncompromisingly aloof from everything savoring of paganism. It could easily be shown, were it necessary, that there is nothing really analogous in these lustful tales of sons of the gods in heathenism (no real instance of a "Virgin" birth) to the simple, chaste, and beautiful narratives of the Christian Gospels. We are saved the trouble, however, of going into this subject by the fact that all these theories of borrowing from heathenism imply a very late date for the Gospels, at least for these parts of them, and generally suppose a slow and composite origin for the chapters. Such conclusions a sound criticism must reject.

There remains the hypothesis of Gunkel, Dr. Cheyne, and others, that the stories of the Virgin Birth, like the narratives of the Resurrection, etc., really go back to old Babylonian, Arabian and Persian myths, which, diffused throughout the ancient world, found acceptance in Judaism, and became incorporated in a "pre-Christian sketch" of the Messiah. This was afterwards applied by the evangelists and Paul to Jesus. It is hardly possible to discuss seriously a speculation which has not an atom of solid foundation. The supposed "pre-Christian sketch" is itself as pure a myth as ever was invented. Only this theory is the death of all its predecessors in its admission that the idea of the Virgin Birth was familiar to Paul and to the early Christians.

VII.

Conclusion—The Doctrinal Value.

We are now in a position to inquire briefly into the doctrinal value of this article of the Virgin Birth. It is not unusual to hear it said that, even if the Virgin Birth be true, no important doctrinal interest is bound up with it. Belief in it may therefore be regarded as unessential. This position on the face of it is untenable. It is a fair question to ask whether the Virgin Birth of the Lord took place or not. If it did not, there is an end of the matter. But it is impossible to doubt that, if it did take place—if this was the way in which God actually brought his Only-Begotten into the world—then it is vitally connected in some way with the fact of the Incarnation, and cannot be treated with indifference. Whether at first we see the connection or not, we may be assured that it is there. But can we not, in some degree at least, see the connection?

1. One thing which seems evident is, that if Jesus is the Person the Christian church declares him to be—the Divine Word Incarnate, the absolutely Holy One and Redeemer of mankind—a stupendous miracle is, on any showing, involved in the constitution of his Person.

(1) As respects the sinless perfection of

Christ, it is no doubt pleaded that birth from a Virgin does not of itself secure sinlessness. If the mother herself was sinful, the taint of sin would be conveyed by one parent as really as by two. This, as abstract reasoning, may be at once admitted. But turn the question round about, and ask: Granted an Absolutely Sinless Personality, is not a miracle implied in his origin? and it will be difficult for anyone to deny that there is. In point of fact, natural generation has never produced a perfectly sinless being. In the narratives in the Gospels, Christ's Holiness is connected with his being conceived of the Holy Ghost (Luke 1:35).

(2) A fortiori, a miracle is implied in the production of one who is to be the New Creative Head of Humanity, and the perfect manifestation of God in human nature. The divine Son himself has entered our humanity: "the Word became flesh, and dwelt among us" (John 1:14). "Great," Paul says, "is the mystery of godliness;" and he lays his finger on the essence of the wonder: "who was manifest in the flesh" (1 Tim. 3:16). No one can think coherently on the fact of the Incarnation without recognizing that it involves a miracle—the greatest miracle of the universe.

2. But now the question arises—A miracle, assuredly; but is the miracle necessarily a physical one—such a miracle as is affirmed in the Virgin Birth? May not a spiritual miracle suffice? One has to consider here what the nature of this miracle is. It is not a miracle of regeneration of One born sinful, or a miracle simply of sanctification. Jesus is the Regenerator: not one of the regenerated subjects of the kingdom. We feel instinctively that sanctification is not the proper category to apply to him. We are here in presence of a wonder far more profound—the production of a humanity *ab initio* sinless. The miracle, if miracle there is, is one that goes down to the foundations of Christ's personal life as man; which penetrates to the first elemental beginnings of his being. It is a creative miracle, and as such goes down to the depths of Mary's motherhood. This is what the narrative in Luke itself affirms (1:35). It has therefore its physical as well as its spiritual side, and human paternity becomes in effect superfluous. Only through such an origin could Jesus obtain the position *sui generis*, which he has as separate from sinners, and free from the Adamic liabilities of the race he came to save (Rom. 5:12). Only thus was the wonder of the Incarnation adequately signalized.

Just here it is that the narratives of the Virgin Birth meet us, and furnish us with that which faith, on its own grounds, is compelled to postulate for the full satisfaction of its own needs. It fits into its place as a fact entirely congruous with the reality of the Incarnation. History may be invoked to show that, with slight exception, the two beliefs stand or fall together. It will be a perilous day for the church when, in obedience to the demand of so-called "modern thought," the belief in the Virgin Birth is parted with. But we do not believe that, in really faithful circles, that day will ever come.

(For a full development of the argument for the Virgin Birth in all its branches, see the author's Lectures on "The Virgin Birth of Christ," Geo. H. Doran Co., New York.)

THE BOX FROM ST. MARK'S

MABEL D. THURSTON

The ladies of St. Mark's Church were gathered in the chapel one October day, packing their annual missionary box. From the stained glass window the lights fell across the pretty, energetic groups, made warm spots of color in the piles of bundles on the floor, and touched softly the hard outlines of the box itself. Merrily chatted the ladies. Some were amused at many of the contributions that had been sent in. Some were laughing at the way they packed and unpacked and repacked. Some, who had given until it meant self-denial, touched a happiness deeper than words.

They worked busily all the morning. By noon the box was packed and the janitor had nailed on the covers, and the ladies, with little sighs of satisfaction, were putting on their gloves and saying their thousand last words. They did not notice that the door was pushed timidly open, and a woman entered.

She touched the lady nearest her. "I—I hope I am not too late," she said, looking up with eager appeal. "I couldn't get here before, but I wanted to bring my bit."

The lady glanced at the little package held out to her, and looked embarrassed. "I am sorry, Miss Tremont," she said, "but the box is all nailed up. If you had only been ten minutes earlier!"

For a moment the little woman did not seem to understand. Then her hand dropped, and her eyes filled with tears, and without a word she turned away and pushed open the swinging doors.

Out in the vestibule she stopped; she could not go on the street so. She wiped her eyes on her little cotton handkerchief, but it seemed to do no good. "I ain't ever had things like other people, and don't expect to, but I did think I could give," she said tearfully.

The door behind her opened softly, and a girl stepped through. She was the youngest of the workers that day, and felt shy and strange, but as she saw the pitiful little figure she forgot her shyness, and ran forward and put her warm, strong young hands over the little trembling ones.

"Don't," she cried, "don't feel so—please. The ladies are opening the box while I ran after you. I'm so glad I caught you. Let me take it back for you—unless you would rather put it in yourself."

The woman gave her the little package. "It was for mother's sake," she said humbly. "I wouldn't have cared so for myself." Then she pushed open the door and went away.

The girl walked slowly back to the chapel where the ladies were waiting. She was very silent. One of the ladies took the package, and tried to slip it in at one side of the box. As she did so, the paper tore; she looked up in amazement.

"Of all things to send a missionary!" she exclaimed. "It's a Scripture calendar—a nice one, too; it must have cost a dollar. It seems a pity people are not more sensible. A dollar would mean a good deal to a missionary, while the verses—well, he would naturally know them."

A strange expression crossed the girl's face. "And yet," she said, "she was crying because she thought it couldn't go. She said it was for her mother's sake."

A hush came over the room. They remembered then that the little figure had not been wearing the shabby black very long.

Suddenly one of the ladies spoke. "I should never have forgiven myself if we had let her go away," she said, with a little quiver in her voice. "I feel somehow as if that meant more than anything I ever gave in my life!"

There were hard times that year. The well-to-do pastor of St. Mark's spoke of it often. The poor pastor to whom the missionary box had gone spoke of it seldom, but as the months passed by, every one cut deeper lines of suffering on his face. It was a terrible year. Sometimes he thought that he could not endure the privations he had to bear, and that he saw about him.

He had not been paid for months, either by his people or by the missionary board. Many a Sunday he had gone to his meeting, meaning to tell the people that he must have some money, but when he looked into their poor pinched faces, his heart would fail him, and instead he would preach to them of trust in God or pray for them until, in the agony of his prayer, he utterly forgot his own need.

But his need was pitiful. The long strain had been too much for his wife, and she was sick—dying, the doctor said, from want of nourishing food. The children were growing thin, with languid, unchildlike ways, and Beth—Beth, with her patient care-taking, was at the same time his greatest comfort, and almost his greatest heartache.

It was Monday night, and Sunday had been an unusually trying day. The minister looked at the clock and his breath came hard. It was mail time, and it seemed to him that he could not go and meet another disappointment. Then he saw the expression on Beth's face, and he went for his hat and turned up his collar. It was September, and the nights were cold now.

At the door he stopped. "I may be late home, Beth," he said; "don't wait supper. Mamma must have her tea, but I don't want any to-night."

Beth turned her face away—she understood so well! "Yes, papa," she said, in a choked voice.

The door closed, and the minister went out into the darkness. A neighbor had taken the children for the day, and Beth and her mother were alone. Beth ran over to the bed, and buried her face in the pillow.

Her mother's thin hand touched her lovingly. "Don't, dear," she whispered. "It is best—it must be best, though it is so hard for us now."

Beth lifted her face desperately. "It isn't the letter, mamma—I guess I don't know how to hope any more. It's—mamma, I gave you the last bit of tea yesterday, and—it almost breaks my heart!"

Her mother gave a little start, but she was not thinking of herself. "Beth," she said

quickly, "we mustn't let papa know. I can get along well enough without tea. Do be brave, dear, for his sake."

"I'll try," sobbed Beth, "but, mamma, sometimes I wonder what God is thinking of!"

"Beth," she said, "pray—pray and I'll pray with you, but don't stop for one moment until you believe that God is good—that God is love!"

The child knelt beside her in an obedience that was frightened at first, and only the ticking of the clock broke the silence of the room. Ten—fifteen—twenty minutes passed, and Beth had not spoken. Twenty-five minutes—half an hour—then at last the child looked up with the light of a great peace upon her worn little face.

"It's all right, mamma," she said, softly.

Her mother looked at her. "Beth," she said, "you are hoping for something!"

The child lifted her face, full of bright confidence. "I can't help it, mamma," she answered. "I'm sure it's coming somehow; maybe not today, but I know it's coming."

Her mother's voice was low, but she had to ask the question. "And if it doesn't, Beth?"

The child's lips trembled a little, but she answered, steadily. "Then it's all right, too," she said.

She shivered a little in the chilly air, and turning away, went to put the water on the stove. She could make her mother some gruel—that was all.

Suddenly her glance fell upon the calendar that had come in their missionary box nearly a year before. She brushed the tears from her eyes and crossed the room to read it. In their anxiety the leaves had not been torn off for three days. She read the verses softly aloud.

"I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst," John 6:35.

Her voice trembled a little over that, but she went on to the next one, and as she read it a grave sweetness filled her voice. She did not notice that her father was softly opening the door, his white face drawn with the pain of bringing them another disappointment. The words sounded almost triumphantly through the little room.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

She tore off that sheet, too, and then stopped in bewilderment. Instead of the verse for the day, she saw a white envelope pinned across the text. She unpinned it and opened it; there was a carefully folded note inside. As she turned she saw her father standing by the door, and running over to him she thrust the note in his hand.

He unfolded the note and looked at it almost blindly for a moment, then suddenly he buried his face in his hands on the table. Beth picked up the paper that fluttered out of it, and her face grew white. It was a twenty-dollar bill.

In a few minutes they could read the note. It was a very brief one. The minister sat with his wife's thin hand in his while Beth knelt with her face beside her mother's, and so they read it.

"Dear unknown friend," it ran, "I am only a plain little dressmaker, but it doesn't make

any difference who I am—the money is not from me, it is from my mother. She was all I had in the world, and I had been saving this to take her away and make her well, but God took her away and made her well first. And so I have put this money here so that it may bring you a bit of the blessing that my mother gave me all her life."

Beth lifted her face, full of wonder of it. "And God has heard, and it was waiting all the time!" she said.

Then she leaned down and pressed her face against her mother's, with "Mother, darling, you shall have your tea."

That was not quite the end, perhaps it would be truer to say, that was only the beginning. One morning the pastor of St. Mark's came before his people with a letter. They had had grateful letters from missionaries before, but never one like this. As it told of their bitter need, and the help that came to them from poverty and sorrow, many a careless heart was touched.

"I do not know who she is," said the pastor, "who has done this beautiful thing, but I am glad she is among us; I believe that we have many such whom we do not know as such, and these are they who bless the world. May God speak to our hearts and teach us—each one of us—so to turn our sorrows into blessings for others."

The little dressmaker in her seat up in the gallery, was sobbing behind her rusty veil, but it was from joy, not sorrow. And in her heart she promised that so long as she could work she would send twenty dollars for her mother's sake.

Behold now the church of St. Mark, which had felt the hard times, realized suddenly that it did not know what hard times were, and the gifts of its people filled not one, but three missionary boxes that year, and all carried liberal gifts of money.—Tract published by L. & K.

[We have the names of thirty needy preachers. We are sending boxes to some, and to others small gifts of cash. Do you want to share in this? F. M. Barton, Editor The Expositor, Cleveland, O.]

A "LOAN FUND."

One pastor writes asking if the churches might not establish a Loan Fund for "worthy ministers whose salaries have not been sufficient to keep them out of debt. Could any relief be given to those whose heads are racked and whose hearts are heavy, under the millstone of debt? Led on to get the necessities of life, with the hope that the church would increase their meager salaries, only to be disappointed, they find themselves hopelessly involved in debt, with no prospect of a chance to lay aside anything for old age.

A loan of a few hundred dollars would tide over a preacher distressed and embarrassed by debt. Instead of repaying this in dribblets, here and there, renewing notes, and paying high interest, the preacher could repay to one treasurer, so much annually till all was returned.

It is as much a duty of the church to provide some sort of fund like this for the men who are in the fight, braving the burden and the heat of the day, as it is to provide a fund to educate young ministers, or a fund to pension the veterans on the superannuated roll.

METHODS OF CHURCH WORK

E. A. KING

Christmas will doubtless find us still engaged in the war. More of our young men have been called to the colors and many more of our ministers are entering the service. This changing condition of affairs makes the work of the church at home all the more important and exceedingly difficult. We hope and pray that the men who are "staying by the stuff" at home may have courage and wisdom to go on. This department of methods will do all it can to help the reader who faces his strenuous task.

* * *

We would like to call the attention of the readers of this department to the importance of sending material to San Jose, Cal. Any material sent to him at the office of publication, Cleveland, Ohio, has to be re-mailed.

We need a great deal more methods material. If you will send us a package of samples of your printed matter we will be much pleased and will share it with others. New readers should remember that this department is a mutual exchange of ideas. The editor presides over a "Clearing House" of all kinds of methods for church work and seeks to edit them for your benefit. We cannot always answer every letter or acknowledge every package that arrives, but we do here and now thank our contributors and helpers. You are laboring for the efficiency of the church and the success of the kingdom.

* * *

From time to time we mention books that are of especial value to ministers. In nearly every case we write to the publishers for such books as we want and then suggest them to our readers. We have found this a very valuable method and shall keep up the practice.

McGarrah's "Modern Church Finance," or his "A Modern Church Program" (Revell), are excellent books on church efficiency. McGiffert's "The Rise of Modern Religious Ideas" (Macmillan), and Bury's "History of the Freedom of Thought" (Henry Holt, N. Y.) are books on critical and philosophical lines. "The Christian Ministry and Social Problems," is by Bishop C. D. Williams (Macmillan).

* * *

We are pleased to know from the words of appreciation we receive that this department serves in any way for the advancement of the church. Now, brethren, sit down right away, and do up a package of printed matter and address it to Rev. E. A. King, 73 South 15th Street, San Jose, California.

* * *

A CHRISTMAS ENTERTAINMENT WORTH WHILE.

The Sunday School of the First Presbyterian Church, Spokane, Washington, is a "live wire" because the superintendent is a hustler. He is a layman who makes the Sunday School his chief object of devotion and service. The church is a large and wealthy organization and provides liberally for Sunday School activity.

Mr. Giboney, the man referred to, has sent us a church calendar which tells the story of their Christmas entertainment.

The program was carried through on Thursday evening in the church and in the main was as follows. (We omit names of people taking part.)

The Christmas Star.

"And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." Matt. 2:9.

Overture School Orchestra
Appearance of Star. With Song by Hidden Choir
Hymn No 98, "Joy to the World".....

..... Congregation Standing
Invocation and Lord's Prayer The Pastor
Announcements—Offering—Award of

"Giboney Cup"

Cradle Roll Department Exercises—

"Why the Chimes Rang"

Beginners' Department Brings Gifts

Song, "Christmas Night" By Department
Recitation, "The Prescription"

Primary Department Brings Gifts

Song, "Christmas Star" Processional
"Emblems of Christmas Tide"

"The Spirit of Christmas" (Song and Tableau)

Junior Department Brings Gifts

Memory Verses, Luke 2:8-21.

Song, "Holy Night" Department

Intermediate Department Classes Bring Gifts

Note—The following classes will present
their gifts on the platform in a unique way:

Senior Department Classes from 1 to 4 Bring
Gifts

Home Department Brings Gifts

Teachers and Officers Bring Gifts

Prayer of Dedication of Gifts and Benediction

..... The Pastor

"And when they saw the star they rejoiced
with exceeding great joy." Matt. 2:10.

Such a program as this dignifies the Christmas idea and cultivates the spirit of giving. We present the outline here as a suggestion for other churches, the plan to be adapted to local needs.

"STORY OF THE VERY FIRST CHRISTMAS."

A copy of a small illustrated book has been sent us by The C. M. Stebbins Lecture Supply Co., 1028 Main St., Kansas City, Mo. It contains over sixty pages almost every page bearing a picture. Mr. Stebbins' plan was to have the story illustrated with lantern slides. Any one interested should write the company for information about the slides. The little book sells for twenty-five cents in paper covers.

A SPLENDID CHRISTMAS GREETING.

Each Christmas we publish some pastor's message as a suggestion for others to follow. This year we print one from the pen of Rev. John Truan Chynoweth, pastor of the First Congregational Church of Racine, Wisconsin.

It comes to us in a beautiful folder carrying his picture at the bottom of the second page and the Christmas program on the third page. The message is so good we print it in full:

Christmas Greetings.

Dear Friends of the Church and Congregation:

Another blessed Christmas Sunday has been given us to enjoy as a church and people. The mind of the pastor goes back over the years. New faces are with us and to them we extend our cordial greetings. Old faces are out of our sight and we miss them sorely. Some are temporarily away, and we shall look for their return. But whether present or absent, even though the absence be permanent as far as this world is concerned, we make up one family of believers and the Christmas time is one that tells us of our common Lord and Saviour.

We are giving and receiving gifts. I reproduce this little legend of Cathay in order that we may rightly interpret the Lord's way of judging the value of gifts.

"This country is called Cathay, and the ruler thereof is one Kubla Khan, a mighty warrior, who, by reason of his strong will and trusty sword, has made himself lord of the whole land. His government was both wise and just, and is administered to both rich and poor alike, without fear or favor.

"On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel, and they offer unto the king white gifts, to show that their love and loyalty are without stain.

"The rich bring to their lord pearls, carvings of ivory, white chargers, and costly embroidered garments. The poor present white pigeons and handfuls of rice. Nor doth the king regard one gift above another so long as all be white. And so they keep the king's birthday."

I do not think that we can be just as impartial as the Father. We are governed more or less by the value of the gift expressed in dollars and cents or in labor put upon it. But down in our hearts we want to approach the Father's standard. I most sincerely wish for you all the holiest, most peaceful Christmas ever experienced. And I wish this notwithstanding that there is sadness in some of your hearts because of vanished hands and hushed voices. Jesus when he was about to go to the cross spoke of "My Peace." This he was to give. May it be the portion of each and every one who makes up the circle of readers of this Christmas message!

Cordially,

A BUNDLE OF CHRISTMAS PLANS.

If you have not received the Woolverton Christmas package by all means send for it now—today! Address them at Osage, Iowa, and ask for it. They will send it to you by return mail. It contains a fine lot of practical available Christmas suggestions.

We will mention a few things in the package. The Season's Greetings No. 447, 4 pages, 75 cents per 100. The same with envelopes, 50 cents per 100 extra. Larger Season's Greetings

with cut of Hofmann's head of Christ, Long-fellow poem on back, known as Christmas folder No. 749, 75 cents per 100. Christmas Letter No. 78, \$2 per 100. Some New Year's Greetings are included. When printing is so high these days it is cheaper to buy stock material.

Such publishing firms as Wolverton Co., Osage, Iowa; J. E. Bausman, Philadelphia, and Goodenough & Woglom Co., of New York City, are wonderful helps to the average church and minister. There is no church, however, small, that cannot afford to have good printed matter. The fact is no church can afford to have any other kind.

HOW ONE CHURCH PREACHED CHRIST AT CHRISTMAS TIDE.

Every pastor who wants to spiritualize his Christmas program this year should read this article which we copy from a contemporary:

The Eliot Church, in Roxbury, Mass., has held a simple service on Christmas morning for many years. The people gather to sing the great Christmas hymns and to hear the great passages of prophecy and fulfillment read, and to listen to a few words from the pastor, and since it was first begun this service has been a precious thing to many devout souls.

Every year it has been good to see how the young people and children love to come to the church for this hour. This church has also tried to keep Christ in the children's party. A tree? Yes. And Santa Claus? Yes. But a little effort at a Mystery Play to represent the Great Story, or more modern play to give the true spirit of Christmas, or a story-teller to help the children to think of the real meaning of the celebration—year after year loving efforts have been put forth to make Christmas a time of rebirth or reinvigoration to the souls who come to that house of God.

It is a striking fact that during the last few years the settlement houses and social workers of Roxbury have been leaders in a movement to give to the community somewhat of the true spirit of Christmas. Four years ago a committee of social workers decided not to send gifts to the houses of the people, but to send candles and trees and greens, and to try to have the streets filled with bands of carolers.

The Eliot Church was already sending out carolers on Christmas Eve and was glad to join in with the new plan. This year two churches and one settlement house sent bands of carolers into the streets on Christmas Eve. The other settlement houses did their caroling indoors for various reasons. At the Norfolk House Center the windows were left open so that passers-by could hear.

It was a beautiful thing to see the eagerness with which a band of young people gathered at our church Christmas Eve and how, as we went through the streets, they suggested one or another who was sick or shut-in and would appreciate the singing. It was glorious to see the houses in some desolate court blazing with candles from top to bottom.

It warmed the heart to see wagons and foot passengers pause and stay quiet while the carols were being sung. It made a great contrast to the night four years ago when in one terrible court the little band was greeted with the ri-

bold sound of the drunken wretches behind half-opened doors and dingy window-panes.

People flung open their doors and windows this year, and in one place and another the carols of the humble singers were greeted with hearty applause as they tried to carry the message of glad tidings to men through the sweet strains of "Silent Night, Holy Night," "It Came Upon the Midnight Clear," "The First Noel," and "O, Come, all ye Faithful."

Starting the Christmas celebration with the preparation of the Advent season, working up to the Great Day with this excursion of the carolers led by minister and organist, keeping the Holy Festival with a service in church on Christmas Day, continuing with the specially rich service on the Sunday after Christmas, putting in the parties for the Cradle Roll and Beginners, and ending with the general Bible school party from which Christ is not left out, this church makes Christmas a great occasion for preaching Christ all the while.

DO NOT FORGET THE WHITE GIFT CHRISTMAS.

As time passes along new methods of work present themselves, but no plan should be used just because it is new and novel. No better Christmas service has ever been devised than the "White Gift" plan. The Expositor has devoted much space to it year after year. For those who keep files of this magazine we present the following index to previous articles on the subject of Christmas: December, 1911, page 170; December, 1912, page 147. An especially good and long article on the "White Gift" plan is to be found in the December, 1913, magazine, page 147, following under the heading "Decision Day at Christmas Tide." (Be sure to read this.) Consult the issue of December, 1915, page 245. December, 1916, page 239, has some good ideas. You can obtain the little book "White Gifts for the King" from Meigs Publishing Co., Indianapolis, Ind.

NEW PLANS FOR SUNDAY SCHOOLS AT CHRISTMAS.

The following plans were taken from "The Minister's Social Helper," Ladies' Home Journal. They are worth using:

Group I. One idea which may bring cheer to hospital patients and may be carried out by a Sunday School is the hanging of a Christmas wreath in every window of the building.

Another idea, which was tried by a Sunday School class in a convalescent women's ward, was the providing of a sufficient number of favors to distribute one to each invalid at regular intervals during the entire day. All the gifts were concealed under a huge star-shaped lid, thirty-eight inches across, mounted on pegs eight inches high. Each gift was tied with long ribbon, on one end of which was a red cardboard star bearing on one side the cheeriest Christmas quotation that could be found, and on the other a hand-painted bit of holly. The attendants enjoyed the distribution as well as the patients.

A Tennessee Sunday School one year sent their gifts to a Baptist orphanage. Each child in the home was allowed to write a letter asking for three things. They asked for such

sensible things that it was agreed to give each child one of the three things asked for. Then with the rest of the money they bought pillow-cases, sheets and counterpanes, while one of the largest classes in the school donated stockings.

One pastor's wife starts a Chinese lily in October for each invalid in the church, and at Christmas has flowery messengers of cheer to send into their sick-rooms.

Group II. In one small town there was an unusual number of those who especially needed sympathy—two blind, two absolutely helpless and several aged and chronic invalids. For the church Christmas celebration the one in charge prepared a very pretty Christmas exercise of singing and recitations for children only, then asked about a dozen of them to go to each home of the shut-ins the afternoon before Christmas and sing and recite a few of the pieces. Although the thermometer was below zero all were on time.

Two of the lads marched ahead carrying scarlet and white banners with Christmas greetings; others carried evergreen wreaths. All those whom they visited seemed pleased with the exercise and touched that the children were willing to sacrifice their own convenience for others' pleasure. One lady—who was helpless from infancy—said that as long as she lived she would remember the occasion as the most Christlike gift she ever received, a gift of living thought and service.

It is possible to do a work at Christmas time in a small community that will benefit the school throughout the year. The plan is to reach every child, rich or poor, who does not attend elsewhere, and invite him to attend your Sunday School. The school census list may be copied and taken in turn to the secretary of each Sunday School in town, and all the names marked off that appear on his book, thus leaving the names of those who go nowhere. To these may be sent a remembrance from the school. On the front of the attached card write the name of the child and the name of the school, with a Christmas greeting, and on the back: "Dear Friend: If you belong to no other Sunday School won't you come and join us? We need you."

LANTERN SLIDES AND MOVING PICTURES FOR CHRISTMAS.

In the hope of rendering a real service to our readers we give below the names of firms who will provide suitable slides for holiday use. The list is arranged geographically for the convenience of our readers:

Underwood & Underwood, 417 5th Ave., N. Y.
Agents of American Tissot Society slides, Underwood & Underwood.

Christian Lantern Slide & Lecture Bureau, Association Building, Chicago.

Chicago Transparency Co., 52 N. Dearborn St., Chicago.

George W. Bond Slide Co., 14 W. Washington St., Chicago.

Charles M. Stebbins Co., 1028 Main St., Kansas City, Mo.

Victor Animatograph Co., Davenport, Iowa.

Weister Company, 253 Whitaker St., Portland, Oregon.

Edward H. Kemp, 833 Market St., San Francisco, Cal.

Pacific Stereopticon Co., Los Angeles, Cal.

Eddy Brothers, Riverside, Cal.

Atlas Educational Film Co., 821 Market St., San Francisco, Cal.

The Atlas Company now handles an incandescent motion picture projector. It is very simple and wonderfully useful. In connection with this company we wish to mention again Kelem's Biblical masterpiece, "From the Manger to the Cross." It is a five-reel production. It is the story of Jesus produced in Palestine by a company of high class players. Last year we used it between Christmas and New Year's. It was so much in demand that we returned it in two weeks. It was shown in our church to fully 1,500 people, and we have engaged it again for this year.

After a number of years of varied experiment with stereopticon and moving pictures we are impressed with their value as an educational method. We have also arranged our slides, with music, and quotations, including Scripture passages in such a way as to preach a gospel sermon without words. Our people seem to like the colored slides better than the moving pictures, though we use both.

TROY'S ANNUAL MEETING ANNOUNCEMENT.

One of the best Annual meeting "ticklers" we ever saw comes from Troy, New York. It is in the form of a telegram. It is headed, "Night Letter, The Christian Union Telegraph Company," and the message, which is the most important thing, is as follows:

The latest thing in letters is a "letter-gram." The latest thing of interest to the members of the First Baptist Church of Troy is the Annual Roll Call meeting in connection with supper to be held on Thursday evening, March 25.

At 6:30 o'clock all of the members and friends of the church will meet in the lecture room of the church and have a satisfying supper, which will be served by the ladies of the church and for which a nominal sum of 15 cents will be asked. But if you cannot pay for it come anyway.

Then as soon as we have had supper while still seated at the tables the Annual Roll Call will be entered upon, all members being requested to respond to their name by a verse of Scripture. If you can not come send a word of greeting.

This will be followed by our annual meeting, when all officers will make their annual reports and all organizations through their presidents will tell of their work, and we will have a general good time talking over our affairs.

Do your best to be present and let us all aim to have at least 250 present.

Remember the time—Thursday, March 25, 6:30 P. M.

A CHRISTMAS BOOK.

Pastors and Sunday School teachers are always looking for a good Christmas story. Here is one by Albert E. Bailey, called "The Wise Man's Story." A charming little book profusely illustrated. It is the Christmas tale told by one of the Magi, for boys and girls twelve years

old. The Pilgrim Press, Boston and Chicago. 75 cents.

ANNUAL HOME COMING NIGHT.

A Fort Plain, New York, church follows the custom of an annual home-coming gathering during the holidays. We have a poster invitation issued by them for one of their "evenings." The invitation part is interesting. It is as follows:

Our home-like church earnestly requests your presence on Annual Home Coming Night. This is to be our occasion of getting together and boosting for our church. We hope to meet all of our old friends and make a lot of new ones. We want to see you there.

1. Did you help build our church?
If so we want you there.
2. Did you ever go to our church?
If so we want you there.
3. Did you ever go to our Sunday School?
If so we want you there.
4. Did you ever sing in our church?
If so we want you there.
5. Did you ever belong to any department of our church?
If so we want you there.

We want all who make our church their church home to come—everyone—young and old. We wish all former ministers and parishioners now living out of Fort Plain would come or send us a letter, to be read at this Annual Home-Coming Night. (The reader of this is asked to mail this circular to some out-of-town friend. Do it now—with the request for a letter.)

After this bright invitation is printed "Home Sweet Home."

HOW ONE CHURCH "CONTINUED" ITS GIFTS.

The following message was sent to every contributor and the previous year's pledges were continued on the books. The president of the board tells us that he solicited some of the people to make sure, and a few new families. Other churches may like to try the same plan.

The annual meeting of our church will be held on Tuesday, October 26th. The budget for the ensuing year has been estimated by the trustees, and it is their desire to have the full amount pledged and in the hands of our treasurer as early as possible before the annual meeting.

This is important, and in accordance with the last year's pledges (a copy below is herewith attached), the trustees will, unless otherwise notified, consider your pledge for the ensuing year the same as last year. But should you wish to make a change, fill out the pledge below and mail it to our treasurer or place it in the collection box on next Sunday. Those who did not pledge last year will save the committee a personal visit if they send in their pledges for this year at once.

**Board of Trustees First Congregational Church.
Agreement.**

No....

I hereby agree to contribute WEEKLY to the FIRST CONGREGATIONAL CHURCH of San Jose, Cal., for Current Expenses, the sum of \$..... from November 1, 191.. until duly altered or revoked by me.

Name

Address

FINE PLAN FOR ANNUAL MEETING.

Annual meetings are due this month in many churches. The Park Memorial Baptist Church, Springfield, Mass., has sent us a printed program of its "Annual Roll Call and Banquet." It is brimful of suggestions, so we pass it along.

Banquet.

The Hour is Six-Thirty Sharp.

"A man seldom thinks with more earnestness of anything than he does of his dinner."—Samuel Johnson.

"Sit down and feed, and welcome to our table. * * * Eat and drink as friends."—Shakespeare.

"It is not the quantity of the meat, but the cheerfulness of the guests which makes the feast." "Quiet meals make ill digestion."

Program.

Organ Prelude

Invocation

Roll Call and Response

To Our Resident Members

"To be true to each other,
Let 'appen what maay
To the end of the day,
An' the last load hoam."

Response—

"But be faithful, that is all;
Go right on, and close behind thee
There shall follow still and find thee
Help, sure help."

Music

Responses from Our Non-Resident Members

To Our Absent Members

"And when the stream
Which overflowed the soul was passed
away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory, images and precious thoughts
That shall not die, and cannot be de-
stroyed."

Response—

"I've wandered East, I've wandered West,
I've borne a changing lot;
But in my wanderings far or near
Ye never were forgot."

Music

In Memoriam

To Our Dear Departed

"When I remember all
The friends so linked together,
I've seen around me fall
Like leaves in wintry weather,
I feel like one who treads alone
Some banquet hall deserted."

Response—

"So live that when thy summons comes
With us to join,
Thy life shall be
But an unfinished symphony."

Music

Address—"The Memorial that Lingers Long"

Hymn

Benediction

CALENDAR MESSAGES FOR THE TIMES.

"The Plymouth Herald," the weekly calendar of Plymouth Church, Seattle, carries the following paragraph headed "The Prayers of the People."

The members of the congregation are asked to pray during the present week very specially:

1. That God would put it into all our hearts to subscribe to both our budgets, so that the total amount required may soon be secured.

2. That the new members may be greatly blessed in their fellowship with us, and that from week to week others may be led to identify themselves with us in the service of Jesus.

3. That God, by his Spirit, would give to each of us a new sense of the power of prayer and of the emptiness and uselessness of the prayerless life.

The pastor adds the following message:

"My Dear Friends:

We stand at the beginning of another year. I hope it may be a very good year for all of you. God is giving us this new year. He is giving it that we may use it, that we may use it wisely and fruitfully. This we can do only if and as his Holy Spirit is felt and known to be our teacher and counsellor. Let us, therefore, wait much upon the Lord. Let us prize our opportunities of spiritual advancement. Let our Sunday services and our Thursday service be trysting places, where we meet with God. Regular and conscientious keeping of our tryst with him in his house is our greatest service to him and to his church, for thus are we enlightened and strengthened for the manifold services he graciously asks us to render. Not unprofitable servants, not unfaithful stewards, but workmen that need not be ashamed—this would we be throughout this opening year. God grant that, if such be our heart's desire, it may be abundantly satisfied, to the glory of his name and the rich advancement of his kingdom in our midst.

"Your servant for Jesus' sake."

HAVE A CHURCH CONFERENCE.

We called together the officers and heads of departments and committees on prayer meeting night. A large group of folks was out. After devotional exercises the pastor began the conference by starting discussion on these topics:

1. The minister's part in the work of the church.

2. Looking after absentees in church and school.

3. Missionary and Temperance Instruction.

4. Observance of Special Days:

Mothers', Fathers', Children's, Rally,
Christmas and Annual Picnic.

5. Efficiency in the Sunday School:
Teachers' meetings; unity of content and purpose of teaching; grading; school decoration and equipment.
6. Monthly suppers and church socials.
7. Community prayer meetings and study classes.
8. The Men's Club or Brotherhood:
Reasons for its existence. Value of its work.

9. Church publicity:
Plans for Publicity Committee.
10. The value and training of ushers.

Such an evening's discussion is educational and though it does not produce a revolution at once it results in improvement all along the line. We sometimes forget that our people do not see things from the minister's point of view at all.

Money and the Kingdom

The writer has just come from a remarkable conference on "Money," conducted by Frederick A. Agar, held in connection with the Laymen's Missionary convention at San Jose, California. Mr. Agar is the author of a very useful book, "Church Finance," and is surely "up" in his line. The following outline is clear cut and ought to be valuable to every minister who seeks to educate and lead his church to business efficiency.

In beginning Mr. Agar said, "You cannot differentiate between a man and his money. If a man is Christ's his money is Christ's. If a man's money is not Christ's the man is not Christ's." Another remark was, "The Every Member Canvass is not an experiment, it is an experience." He emphasized the purpose of the canvass by saying the canvasser should say, "Let's make a call and not a haul!" That is, the canvass is something more than "getting money."

Somebody asked him what he meant by "the Scriptural method of giving." In answer he said, "God owns all money, everything. He has entrusted what you have to you. It is the Christian's business to administer it by putting God first. Don't give the 'left overs' to God. The legal, Jewish method was one-tenth. They gave it because they had to, but the Christian gives all because he loves. God is a God of order and law, and we should be systematic givers, but God wants more than that, he wants proportionate givers. "As the Lord has prospered."

Dr. Agar answered one brother, who intimated that the church would not know what to do with all the money it would get under this method, by saying, "The church today is a beggar! The church is always saying, 'Come, give me something!' The church ought to be giving to the world. The church should be supported adequately. If it had the money it ought to have it could evangelize the world, could develop every department of work, and make itself an efficient agent for bringing in God's kingdom."

One brother who had evidently had some experience said that he thought people would give more generously if they knew that the money they did give was used wisely and not wasted. Dr. Agar then said that too long has church finance been run in the vest pockets of a few people, a few trustees, etc. The people want to know the facts; they ought and must know the facts. "Use the utmost publicity," said Mr. Agar. "Have the budgets discussed in the open meeting at a church service where all the people can see and hear and ask ques-

tions. Do not discuss it solely in a small group of just inside people."

During the discussion Mr. Agar brought out the idea of a single treasury that includes all departments and pays the expenses of running the whole organized church. To support this contention he asked, "Do you feed your head? Do you feed your toe? No, of course not, you feed your whole body as God meant. Taking food into the stomach reaches every part of the body. The church ought to support all its parts and could take care of and develop its various departments of work if the Lord's treasury were full."

Some questions were asked about the training for the every-member-canvass, and Mr. Agar said: "There should be spiritual preparation. The canvassers should take four weeks for the study of the plan and make it all a subject of prayer." Mr. Agar said that prayers alone would never take the place of work. In citing the case of a certain Eastern church he was interrupted by a man who said he thought that a wealthy church could do this thing easier than a small and poorer one. Mr. Agar told the man that wealth or lack of wealth is no standard. One man said, "We have been made to believe that it is money that makes the church go." Mr. Agar replied by saying that money is necessary, but the real power behind the church is spiritual.

At this point Dr. Marquis said that placing the missionary budget by the side of the current expense budget was in itself a spiritual affair. The missionary appeal is evangelical and makes the whole effort to raise money for the whole enterprise a religious movement.

The matter of presenting the budgets at the morning service and starting the canvass then was discussed. Some thought that the order of the morning service should not be disturbed. At this remark Mr. Agar opened his guns of disapproval. "The conventional morning service is so conventional that it has lost its 'pep,'" said Mr. Agar. "Don't be afraid to change the order and have something new, but do it nicely, of course." He thinks Sunday afternoon is a good time for meetings and the canvass.

"Giving is worship," and using Sunday to get men to give is a mighty good thing, so he thinks. He told a story here of old Doctor Dale who came to church late. The offering had just been taken and the ushers were in front of the pulpit. The minister asked Dr. Dale to pray, but he walked deliberately down the aisle, opened his pocketbook, took out his offering and put it in one of the plates and said, "Now I can pray."

As Mr. Agar neared the end of his interesting conference he made this startling statement: "Deacons and elders who do not support the church ought to be fired!" After a moment of surprise on the part of the audience he said, "I mean they ought to be fired up, not out!" He told of a group of twenty-one church officials that he once met where only eleven of them gave anything to the support of the church! Such men, he thinks, are unworthy to hold office in the church!

The speaker's last remark was, "Don't 'grab' people for church membership. If people run away to other churches and they want to take in 'half-baked' let them do so. One of the reasons why many churches 'grab' folks into their membership is because they are afraid the church on the corner will 'grab' them first!"

We seldom have heard such a rich and profitable conference on the money question. The above outline gives only a faint idea of the way it was done. If Mr. Agar repeats this sort of conference over the country he will surely render a great service to the Christian church.

SERMON TOPICS TO REACH YOUTH.

Rev. Harvey V. Miller, of Sacramento, Cal., has sent us this list of Sunday evening sermons that proved very interesting and helpful. The general theme was "The Crisis of Youth."

The Young Man and His Purpose.
The Young Woman and Her Life Work.
The Young Man and His Fellow Man.
The Young Woman and Her Influence.
The Young Man and His Temptations.
The Young Woman and Her Pleasures.
The Young Man and His Future Wife.
The Young Woman and Her Future Husband.

COTTAGE PRAYER MEETINGS.

A plan we are considering is this: Once a month have the mid-week prayer meeting at some home in the outskirts of the city. This will reach a lot of people who never go to the church prayer meeting, but they will go to a neighbor's house. The plan is heartily approved by the people.

ATTRACTIVE SERMON TOPICS.

Rev. W. B. Adkins.

"The Medicine of the Merry Heart," Prov. 17:22.

"On the Midnight Sea," Matt. 14:27.

"Every Man in His Place," Judges 7:21.

"The Old Well by the Gate," 2 Sam. 23:15.

A STRIKING BOOK ABOUT GERMANY.

Macmillan has put out a remarkable book called "Christine," by Alice Cholmondeley, that gives striking and powerful descriptions of Berlin in the early days before the war. The book is made up of alleged letters from an English girl to her mother. It is said to give the German state of mind preceding the war as "Mr. Britling Sees It Through" gives the English state of mind at the same period. Most people do not know whether the book is fact or fiction. Ministers everywhere ought to read it. Most public libraries have it.

GOING AFTER MEN AND GETTING THEM.

Rev. Carl L. Attig, of Forest, Ohio, has done a good thing in this piece of illustrated advertising. Such use of printer's ink reaches the mark. It is printed in blue.



HE would not wear this blue look if he had gone to church on Sunday.

YOU

will meet the problems of the week better if YOU go to church on Sunday.

WHY NOT

make it a point to attend the Sunday evening MEETINGS FOR MEN

April 2—The Man on the Big Job

April 9—The Man in the Gap

April 16—The Man Who Stood By Us

April 23—Special Easter Service

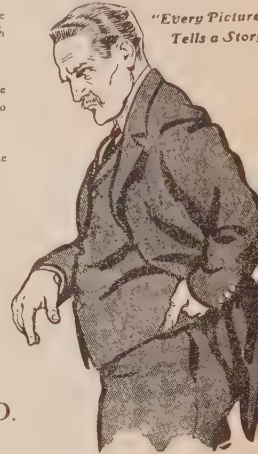
April 30—The Man With the Pitcher

Sermons for Men, Music by Men
If You Are a Man We Want You

+++

Presbyterian Church, Forest, O.

Carl L. Attig, Minister



SEND THIS TO YOUR SUBSCRIBERS.

We are using this "Argument" to help raise our budgets at San Jose. You will find it very helpful.

A Little Argument With Myself.

How much shall I give this year?

IF I refuse to give anything I practically cast a ballot so far as I am personally concerned in favor of closing the church because it cannot be kept open and at work without financial support.

IF I give less than heretofore, I favor a reduction of activity all along the line, proportionate to my reduced contribution.

IF I give the same as formerly, I favor holding the ground already gained, but I do not approve of an advance in any of the work. My song is "Hold the Fort!" Of course I ought to sing, "Forward Christian Soldiers," but if I do not give any more than I did last year the Church cannot advance. Christ said, "GO."

IF I advance my offering beyond former years, then I favor an advance movement in our Church work. If enough of us increase our gifts then we may expect to see the Church gain much this coming year. With small working capital the Minister's hands are tied no matter how able or efficient he may be.

IF I add 50 per cent, I say, "Increase the work one-half more;" and if I add 25 per cent I virtually say to the Trustees and to the Minister, "Make some improvement over last year."

IF I give to both Current Expenses and to Benevolences I am only doing what every Church Member OUGHT to do. Such giving will make my Church efficient. To give to Current Expenses alone is to RETARD the coming of Christ's Kingdom! Worse than that it will cheat my own soul!

What Shall I Do?

I should decide what to do immediately.

I surely do not favor retrenchment of any kind. Our work is full of promise and to re-

duce my giving now would be to give the church a serious blow and this I cannot do.

Neither am I satisfied simply to see the Church drift along without preparing to make gains. Our work at Home and the Missionary work abroad simply **MUST** be kept up. The War situation is serious and I must plan to give in many ways beside giving to my Church, but the Church is the **SOURCE** of benevolence, good will, sacrifice, and service and **IT MUST BE KEPT ALIVE AND PROSPEROUS**. I am certain that I can give something more even if it does mean sacrifice. Everybody in the world is being called to serious business this year and I cannot hope to escape.

I **DO** believe that both of the **BUDGETS** of my Church should be subscribed in full this year. I can give more than I gave last year and **I WILL DO IT WITH ALL MY MIND AND HEART** for the sake of Christ and His Church and for the Good I can do!

SERMONS ON THE PSALMS.

Rev. E. H. Willisford.

The Place of the Psalms in Worship.

The Psalms and Music.

The Psalms in Daily Life.

A Study of Psalms I, XV, XXIII, XXIV, XLVI, LI, XCI, CIII.

A "WE MISSED YOU" LETTER.

The pastor of the Keystone Church, Seattle, is always doing some wise thing in his church. One of the last is the sending of a typewritten letter to members who are absent. It works splendidly and wakes people up. Here is the letter:

Dear Friend:

We missed you from our services last Sunday. As our membership is not large, we need the help and presence of all our members, and hope you can be with us on the coming Sunday.

Appreciating very much the value of your presence, we remain,

Very sincerely yours,

THE MEMBERSHIP COMMITTEE.

P. S.—Morning Service 11 a. m. Evening Service 7:30. Can you invite a friend to come with you?

A NEW LANTERN SLIDE MINISTRY.

Most ministers think of the stereopticon and slides in connection with set lectures or illustrated hymns or something of that kind. We have used these things for many years without coming to realize the value of illustrated introductions. After a year of such use we would like to share the experience with our brethren.

We usually begin the evening service with organ prelude, the doxology and a prayer. The church is now wired in such a way that by a simple signal on a push button the lights in the church go out and the stereopticon or moving picture light comes on. There is no sound in connection, but on the screen may be seen a picture, usually of some scene in nature.

We keep on hand a few beautifully colored sunsets and mountain scenery. These are restful and quieting. After one or two of these pictures we throw on a hymn and all sing. The people love to sing from a lantern screen.

Usually we arrange a few religious slides to illustrate a selected theme. Perhaps the childhood of Jesus and the importance of child life. We find charts and helpful mottoes and scripture passages bearing on all such topics and these we run.

Every now and then we drive home some pertinent anti-saloon figures. Occasionally we illustrate the great missionary cause and arguments for it. Just now we are working in the Every-Member-Canvass idea. We are able to get plain slides made from copies of anything for twenty-five cents a slide. The **EXPOSITOR** has some "cuts" every now and then that make good slides. In this way you see we can bring to the people's attention almost anything we please in such an introductory service. Sometimes it lasts ten minutes and sometimes fifteen minutes. After this the service goes on as usual with sermon or address.

After a year of experiment we wish to commend it to our brethren who have stereopticons. When you need more money for slides just devote one evening to a lecture or exhibit of pictures and take a silver offering.

REVISED UNDERWOOD LECTURES.

Those who have used the Underwood lectures and slides know how fine they are. We have just received notice that they are revising all their lectures and putting in new slides and improving the already almost perfect service. In connection with this revision goes an increase of rental cost. Beginning this month the lecture sets of 100 slides will rent for six dollars and those of fifty slides for three dollars. Other sets rent at the rate of six cents per slide. For further information write to the Lecture-Sermon Department, Underwood & Underwood, 417 Fifth Avenue, New York. (Mention the **EXPOSITOR**.)

The truth adjusts itself—Claudius.

Facts are to the mind the same thing as food to the body.—Burke.

"THERE was a fund—
it could spare something for the minister—
about as much as a child earns picking berries."

Every Minister Should Read
"DOMINIE DEAN" By Ellis Parker Butler

Cloth \$1.25 Net

FLEMING H. REVELL COMPANY

New York, 158 Fifth Ave.

Chicago, 17 N. Wabash Ave.

GIFTS FOR SOLDIERS.

Fifteen Bible chapters and portions, three of them, Ten Commandments, Lord's Prayer and Twenty-third Psalm, in French and English, make up an inexpensive gift for soldiers, convenient for their pockets. 12 for 20c, 100 for \$1.50, and \$10 per 1,000—carriage paid. The men will read this selection. It is used for gifts to companies and for distribution at encampments. P. C. and H. L. Barton, 701 Caxton Bldg., Cleveland, O..

Some War-Time Methods

(Culled from Contemporary Records)

I. A Union Church in Camp.

Rev. Charles W. Carroll, pastor-at-large of the New Jersey churches reports an interesting interview with General Kennedy, who is in command at Camp Dix, Allentown, N. J., relative to the erection of a Union Church on or close to the reservation. The General welcomed the project, saying also that he felt the 12 to 14 chaplains who would soon be stationed at the camp with its 42,000 men would greatly appreciate it. It also has the hearty approval of the Y. M. C. A. General Secretary there. It was said that undoubtedly 15,000 men would attend Communion Service each Sunday if such a church were provided. The matter has been referred to the Federal Council which may make application for this privilege in all the cantonments.

II. Prayer Meetings for Soldiers.

Rev. J. Edgar Park, minister of a Congregational Church in West Newton, Mass., is holding "Services of Intercession for Our Boys" on Wednesday evenings during October. There is a special musical program, and the theme of each service is a quotation selected for its bearing upon the war. These are the quotations:

Oct. 3. "America is fighting for no advantage or selfish object of her own, but for the liberation of peoples everywhere from the aggressions of autocratic force."—President Wilson.

Oct. 10. "If I win no other victory, I am going to win the moral victory for our boys."—General Pershing.

Oct. 17. "Lose not faith in God and in your final liberation!"—Cardinal Mercier.

Oct. 24. "This I would say, standing as I do in view of God and Eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone."—Edith Cavel.

Oct. 31. "You, at this moment, have the honor to belong to a generation whose lips are touched by fire. The human race now passes through one of its great crises."—Josiah Royce.

The devotional participations by the audience are selected from "Hymns and Prayers for the Use of the Army and Navy," thus bringing the service into unity with the same words used in worship by thousands of the boys in camp and ship and field.

III. Church Building Used for Army Work.

A splendid piece of work is being done by Union Church, Worcester, Mass. The Surgical Dressings Committee of the National Civic Federation use the ladies' parlor and the Sunday School room for their work. The activities of the Committee have grown very rapidly since their organization in November, 1915, and they have several times outgrown their quarters and been obliged to move to larger rooms.

The amount of work done has increased so rapidly from week to week that the largest shipment made by the committee on August 17 amounted to 10,674 articles. This summer work in knitted articles alone has been large amounting to 1,443. Since the committee was organ-

ized 334,772 articles have been shipped to our allies through the Peter Bent Brigham Hospital in Boston, and this summer 10,000 of our articles were included in a special shipment to Russia. About 500 people are listed for work in the rooms. The branches number 350 more. All are vunteer workers.

Although giving up these rooms causes considerable inconvenience to the church people and the work of the Sunday School must be conducted in smaller quarters, they make the sacrifice cheerfully, feeling that it is small compared with those who are offering business or professional prospects, and even their lives in this terrible war.

IV. Churches Open to Uniformed Men.

The following extract is from an enlisted man in the Medical Department at the Presidio of Monterey, California. "The churches of this vicinity are especially active in our behalf. Every Wednesday evening the large social room of the United Presbyterian Church is open for an old-fashioned social time with games and refreshments. About 100 soldiers are usually present. The young people of some Pacific Grove Church are in charge of the entertainment each week.

"Every Sunday night there is a 'Church party' at one of the churches. The fellows, generally from 75 to 100, who care to, march over to Pacific Grove in a body and attend church in the evening, the service being followed by a social hour and refreshments."

V. Books for Soldiers.

The following books have been published for the boys in the army. "The Man in the Ranks," by John Gallishaw and Sergeant Lynch. (Houghton Mifflin Co., Boston, \$1.00.) "Hymns and Prayers for the Use of the Army and Navy." (10c) each (Houghton Mifflin Co.) "A Service Song Book." (Association Press, N. Y.). Testaments. (American Bible Society or Association Press, N. Y.) "Rational Sex Life for Men." M. J. Exner, M. D. (Association Press, N. Y. 50c).

VI. Lectures to Soldiers at Camps.

Ministers all over the country are joining the lecture group of the war work council. A wonderful opportunity is offered for the man who has a message. The following item is one of hundreds showing how the work is being done:

"During the coming months, Rev. S. R. Fisher of First, Fall River, Mass., will speak under the direction of the International Y. M. C. A. at the army and navy camps in the Eastern and Northeastern Divisions. He plans to be in his pulpit every Sunday and to go out for this special work two or three days of each week. He has already spoken at Newport and at Commonwealth Pier, Boston."

(Special Note.—The editor desires accounts of what your church is doing for the soldier. We want to tell all our brethren so they can also get into service.)

MISSIONARY EDUCATION THROUGH PLAY AND PAGEANT.

This past summer we were at Asilomar at the time the Missionary Education Movement held its conference. On one afternoon the students and teachers gave a missionary entertainment in the form of a pageant and then followed it with an out-of-door missionary play. Both were good, but the play was a wonderfully impressive presentation of the life and work of a medical missionary in Africa. The play was splendidly given and made a strong appeal to give not only money but self for the missionary work.

Both of these events were suggestions of what might be done in the churches all over the country. The dramatic is in almost every young person and participation in the play or pageant is educative. The actors themselves become interested. The Missionary Education Movement will supply material, costumes and suggestions and almost every church missionary board will be glad to co-operate. We know from personal experience that young people especially, are won and kept interested by such means.

THE MINISTRY OF HEALING.

Our Church has decided to widen its ministry so that it may reach and help people spiritually, mentally and physically. This is to be accomplished by providing a class in psychotherapy taught by a Christian man who has experience, and knowledge along this line. He will have office hours for interviews in our Parish House. This will enable the church to minister to all classes of people and no one need leave the church for Christian Science or other faith healing cults. The plan does not exclude the use of many different means of treating disease but it provides for all who feel the need of healing thoughts, who need encouragement and who may be cured from painful physical ailments. The class is taught on Monday evenings and the subjects of the lectures are as follows:

1. What is Psychotherapy (an outline of this interesting study).
2. The Human Body; its control by nerve impulses.
3. The Human Body; its cell construction, how affected by thought.
4. How to Control Our Own Bodies for Health.
5. Methods Used in Helping Others.
6. What We Know About Life Force.
7. Mind.
8. The Brain, the Organ of Mind.
9. In Tune with the Infinite.

All who are interested should send ten cents to The Christian Healing Press, Los Angeles, Cal., for a copy of "Christian Healing," Vol. 1, No. 2, which contains a part of the writer's paper recently read before a church conference in California.

An article by the Rev. Mark A. Matthews of Seattle on "Churches Healing the Sick," appears in the EXPOSITOR for March, 1916, page 605. It presents the modern trend of the conquering church.

Anyone interested in the subject will do well to look up the EXPOSITOR Vol. 18 (1916-17) for the editor's efforts along these lines. See

pages 637, 720, and for a list of Wednesday evening lectures on "The Gospel of Health, see page 139.

We wish to say that all of this kind of Gospel ministry through the discussion of Religion and Health is effective and very much worth while. If our ministers continue to ignore these subjects more people will leave our churches and go where such topics are welcome. There is no need of becoming sensational or creating undue disturbance, but the need is real and the Christian Church should meet the issue and save the day!

A BUNDLE OF BOOKS FOR PREACHERS.

Here are four small books that every preacher will want to read: "Suffering and the War," by Sherwood Eddy (Longmans Green & Co., 4th Ave. and 30th St., New York, 35c). "The Human Element in the Making of a Christian, Studies in Personal Evangelism," by Bertha Conde (The Woman's Press, 600 Lexington Ave., New York). "The Religious Education of an American Citizen," by Francis G. Peabody (MacMillan Co., New York, \$1.25). "Christian Life a Normal Experience," by W. D. Weatherford (Association Press, New York, 60c).

PRINT THIS ON YOUR CALENDAR.

Recently a woman's club speaker said before a large audience of women that she thought the church and its work very narrow and women ought to get out into clubs and work for civic betterment. The remark was resented by many of the church women present.

Too much of this sort of talk is going the rounds and it ought to be checked or counteracted. We give you a splendid statement in the following and we hope you will print this as soon as possible on your calendar or in the local newspaper: (See "The Church," page 249.)

A SPLENDID BOOK THAT SHOULD BE WIDELY CIRCULATED.

Rev. James M. Campbell has done a great service to the Church of Christ in writing his latest book "New Thought Christianized." The title does not adequately describe the contents. It is hard to find just the right titles for some of his best books. For example "Presence." This is a book of 232 pages of piety and wisdom boiled down. It ought to be entitled "God With Us," and is worth its weight in solid gold and more.

Dr. Campbell's new book deals with the affirmative side of the Gospel of Christ. It is such a book as ought to have been printed thirty years ago. If it had been circulated among Christians then it would have saved thousands of our church members from leaving the churches to find what is here in this book. The topics discussed from the Christian viewpoint are:

The Law of Suggestion
Health and Religion
True Optimism
The Power of Initiative
Self-Control, versus Divine Control
The Higher Environment

At the close of each chapter are several affirmations for daily use. The book costs \$1.00 and is published by Thomas Y. Crowell Co., New York.

PREACH ON THE PSALMS.

The writer has been having a wonderfully fine time preaching on "The Psalms." Let us give some of the themes here:

1. "Music and Poetry of the Bible."
2. "Secret Source of a Triumphant Life." Psalms 23.
3. "Understanding the Divine Mysteries." Psalms 119.
4. "Heroic Optimism." Psalms 91.
5. "The Music of the Spheres." Psalms 19.

The sermons are purely expository, dealing slightly with authorship, date and general historical background. The Psalm is expounded in order of sequence and then the great lessons are drawn. Of course we use the Psalm to drive home some pretty straight moral and religious principles. A little poetry once in a while helps especially at the close.

The people like this sort of preaching. The audiences are increasing a little. People say "What we stay away we miss something. We cannot afford to miss a single one of these studies." Most of the people never knew the Psalms were so full of spiritual power and historical interest. We have been selecting those Psalms that bear especially on the "Inner Life" and for that reason we have used quite a bit of psychology. It helps a great deal and wins people who are interested in that subject.

We have found the following books of very great help. "Songs, Hymns and Prayers of the Old Testament," edited by Charles F. Kent, Ph.D. The introductory chapters of this book deal with the poetry and music of the Bible. It is the best volume of its kind on this phase of the subject. "The Great Texts of the Bible," edited by James Hastings has some very fine homiletical material. Once in awhile quaint Matthew Henry has something good to say.

We consider Geo. A. Barton's new book "Archaeology and the Bible," one of the best on the subject and for the average minister the material is most valuable. He translates ancient psalms and hymns and compares with the Bible. Another volume which is, of course, very good is Spurgeon's "The Psalms of David."

We advise all our brethren to preach on the Psalms. You will get more benefit than you can furnish the people, but the experience will lift both nearer to God and the heart of humanity.

FOUR ABSORBING MISSIONARY BOOKS.

If you want missionary helps here are four from the Missionary Education Movement office, 156 5th Ave., New York.

"Martin of Mansfield," by Margaret R. Seebach.

"The Moffats," by Ethel O. Hubbard.

"The Lure of Africa," by Cornelius H. Patton.

"Missionary Methods for Sunday Schools," by Geo. H. Trull.

ENLIST FOR SERVICE NOW!

This is a time to make use of the spirit of the hour, enlistment, service, work. The following blank is being used effectively in the San Jose Congregational Church. We pass it on to you:

Your Church Calls You For Service

Enlist! "Be a Worker not a Shirker" Volunteer

Here is a list of **Opportunities**. Place an (X) opposite **Thing you are willing** to undertake. "In Union there is strength"

Sign your name and address.

I desire to join the Church

I will join the Sunday School

I will join the Y. P. S. C. E.

I will begin to help in the Ladies Aid

I will join a Men's Club

I will be active in the Missionary Society. (Kingdom Extension)

I will attend the Laymen's Missionary Convention and desire to register

I will help with the "Personal Help Library"

I will give \$ to Publicity Fund

I WILL HELP IN THE EVERY MEMBER CANVASS

I would like to sing in the Chorus Choir

I WILL TEACH A CLASS IN SUNDAY SCHOOL

I will speak to strangers at Church

I will gladly call on New-Comers

I will distribute advertising matter for my church and stand the postage myself

I have an "auto" and will be glad to help the Minister in making pastoral calls

I will invite people to church and help fill the empty seats

I will remember the Church and the Minister in my prayers

If necessary I will make another gift to help close our church year free from debt

Name _____

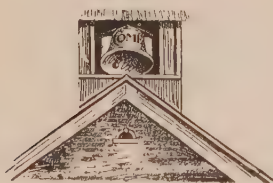
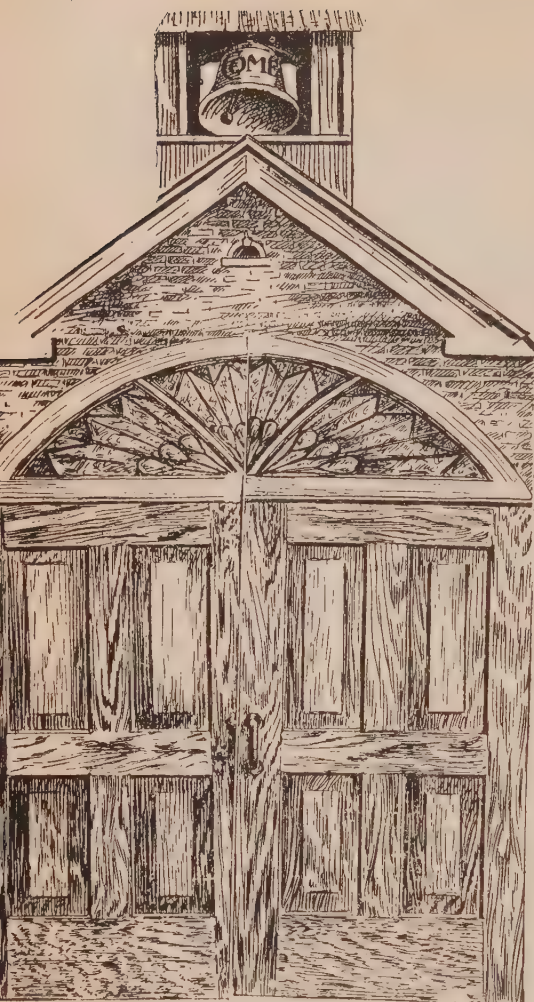
Address _____

Phone _____

The Church

THE church is a religious home, a sanctuary for worship, a school for religious instruction, a fighting unit for the new world that is building. It is a social center of the highest type, since it gathers into relations of mutual helpfulness people of every age and condition, and since it adds to the attractions of the ordinary club the power of religion and the generous sympathies of the altruistic impulse. The Church is the most broadening and catholic organization among men, since its vision is to the ends of the world whither the gospel is being carried, and since its citizenship is in heaven as well as in the earth.

—Worth M. Tippy



Burning Questions

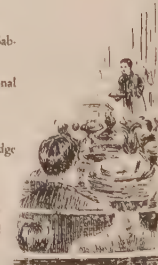
Sunday Evenings : 7:00 O'clock

- Oct. 28 : What is Meant by Keeping the Sabbath Holy?
- Nov. 4 : Why Should I Not Have Personal Liberty with Drink?
- Nov. 11 : Sacred Musical by the Choir.
- Nov. 18 : May a Good Christian be a Lodge Man?
- Nov. 25 : Where's the Harm in Dancing?

METHODIST EPISCOPAL CHURCH

THE OPEN CHURCH

Ernest A. Miller, Minister



"PAY for his vacation?"
Why he doesn't have anything to do all the year but potter around town and preach a few sermons!"

Every Minister Should Read
"DOMINIE DEAN" By Ellis Parker Butler
Cloth \$1.25 Net

FLEMING H. REVELL COMPANY
New York, 158 Fifth Ave. Chicago, 17 N. Wabash Ave.

Nothing is so beautiful to the eye as truth is to the mind.—Locke.

The emphasis of facts has nothing to do with time.—Emerson.

Facts are apt to alarm us more than the most dangerous principles.—Junius.

Frankest truth is more than subtle wit.—Dr. Walter Smith.

Truth is always green.—Spanish Proverb.

Truth admits not of greater and less—Wilkins.



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ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

Paul Gilbert

Couldn't Say It. (153)

Jno. 20:25; Heb. 10:29; 1 Pet. 2:24.

A certain student during his student days lost his faith and became an infidel. He lived a life notorious for its wickedness. Once in a spirit of levity he went to his old pastor and asked him about God in relation to a wicked life. He mentioned the sins he had committed, and said after each one, "But I don't care about that." His pastor knew that it was said in a spirit of levity, and replied, "Promise me to do one thing." The man promised. "Every night for one week bow down and say, 'Oh, Jesus Christ, thou hast died for my sin, but I don't care about that.'" That night the man tried to say it, but he could not say the last part of the sentence. On the fourth night he went to his pastor with a white face and said, "I couldn't say it."—Rev. M. McArthur.

"What Would He Answer?" (154)

Rom. 10:13; 1 Jno. 1:9; 2 Pet. 3:9.

A man once said to a servant of the Lord, "I am such a helpless, miserable sinner, there is no hope for me. I have prayed, and resolved, and tried, and vowed until I am sick of my un-availing efforts." "Do you believe that Christ died for our sins, and rose again?" was the reply. "Of course I do." "If he were here on earth in bodily and visible form, what would you do?" "I would go to him at once." "What would you say to him?" "I would tell him that I am a lost sinner." "What would you ask him?" "I would ask him to forgive and save me." "What would he answer?" The man was silent. "What would he answer?" The man was silent. "What would he answer?" At last the light came into his eyes, and a smile of peace stole over his face as he whispered, "He would answer, 'I will.'" And the man went away believing, rejoicing with joy unspeakable and full of glory; and since that time has been working faithfully for the Christ who saved him for nothing.—Sunday School Times.

Nearly Everything But Godliness. (155)

Jas. 5:5; Rom. 1:22; Mic. 7:13.

Australia has a national eight-hour law. There is no sweated labor; no women toiling like slaves through the long hours. They have a minimum wage law and the government is administered by labor primarily for labor. But they also have the most unheard of gambling among young men and women. They have the highest illegitimate birth rate in Anglo-Saxondom, while the drunkenness is worse than that of Chicago. Education, economic prosperity are not sufficient. Morality based upon the principles of Jesus is absolutely necessary. Labor in Australia has abandoned the church,

the Bible and God. Confusion and defeat face them unless they change their attitude.—R. Robins.

Another Prominent Prohibition Recruit. (156)

Following the East St. Louis riots Senator Lawrence Sherman of Illinois said in a notable, fervid address: "The principal source of the vile, fetid, corrosive element that blazed the way in disorder and wrote the story of blood across the sky over East St. Louis is the infernal lawless, damnable saloons that have infested that town and blighted the community for years, and I want to know whether the senator from Colorado will be a party to the continuance of those lawless conditions and more lawless men. It is the saloonkeepers of East St. Louis and their kind who lead the van of every lawless movement and breed and spew their infamous vermin upon every community where they are suffered to exist. I am a 'bone dry' senator from now on."

A Sinner. (157)

1 Tim. 1:15; Rom. 5:8; Luke 8:13.

Dr. Philip Schaff kept a journal for occasional entries, and in it a large sheet was found containing the three texts which, he said, "I use most frequently in my private devotions and sermons." These texts are: John 3:16—"God so loved the world"; John 1:29—"Behold the Lamb of God that taketh away the sin of the world"; and Luke 18:13—"God be merciful to me a sinner." Among his very last words were: "I am a poor sinner and my only hope is that Jesus Christ died for me." Men who have sat at the feet of this profound scholar and observed his encyclopedic knowledge will be more touched than others can be with his reverence and humility. No ministerial library has been kept abreast of the times without his books. Yet this is his confession of faith: Himself a sinner; Christ his Saviour.

Bridging the Chasm. (158)

1 Tim. 2:5; Gal. 3:20; Job 9:33.

There is a very well-known and a very wonderful passage in the first volume of Motley's "History of the Dutch Republic," in which he tells of the struggles of Holland (or, as it was then called, Batavia) against the power of Imperial Rome, and he shows how, at the end of a long struggle, both sides were tired of the fight, and it was obvious that there must be a giving-in; and it tells how a bridge broken in the middle showed the remarkable sight of two leaders, each standing on the edge of the bridge and getting as near to one another as they could—trying to come to terms. On the one side, representing all the power of Rome—

eager to end the fight and anxious to win—stood one, and on the opposite side the other, trained in Rome though born a Batavian, eager to bring a true and honorable reconciliation that should bring a blessing to his nation.

The passage of Tacitus that tells the end of the story has been lost, and we do not know what happened to those two on each side of the broken bridge, and we cannot tell now whether the end saw the gap filled up and the reconciliation effected and the two sides at issue brought together.

Now, if it had not been for the Cross of Christ the spiritual history of sinning man and sinning woman, of sinning boy and sin-stained girl would have been just like the history at the end of that book of Tacitus—the gap would never have been filled, and no one would have ever seen the reconciliation effected.—Rev. H. C. Lees.

"Both Hands in the Hands of the Guide." (159)

(A true incident at the Falls of Niagara.)
The torrent was strong and fierce,
The bridge where I stood seem'd weak,
Bewilder'd I clung to its sheltering rail
In a dread which I could not speak.

Then calm o'er the thundering roar
I heard a voice at my side—
A voice with a note of strong command,
"Your hand in the hand of the guide."

Though fearful and trembling still,
I unloosed one anxious grasp,
Not venturing more, though I felt the gain
Of that strong, sustaining clasp.

And as there I wondering stood,
Again o'er the deafening tide
That voice rang forth, more insistent now—
"Both hands in the hands of the Guide."

I ventured to trust Him then;
In a moment all was peace,
And I onward moved in assurance calm,
And the joy of a great release.

And we—in Life's storm today—
In sorrow, or praise, or fear,
One waits to help us, and only One,
Oh, trust Him! for He is near.

Not with half-yielded heart,
Nor a heart where doubt doth hide,
But surrendering all, to find all in Him—
Both hands in the hands of our Guide!
Constance Coote.

Superficial Impressions. (160)

Luke 6:46; Matt. 7:16, 17; Rom. 2:13.

I remember, some years ago now, staying at a hotel with a large number of people who had come straight there from the Passion Play at Oberammergau. They were talking about the wonder of it; they were talking about the marvellous effect of it; they talked about the dramatic power of it, and how it made them cry; but I noticed this did not stop them playing golf on Sundays, it did not make them turn up to the service in church, it didn't stop them taking whiskey, it didn't stop them swearing,

it didn't stop them gambling at bridge. There was something wrong. It is a similar thing in the cinema pictures of it in London. I have not heard of any converts; I am not going to say there were not any—no one knows that, and I am not going to make that mistake—but I do say this, that of the hundreds of thousands who went to see them all over the world, there were very few who really gave their hearts to the Lord as a result of it.

Unconditional Consecration. (161)

2 Cor. 5:15; Rom. 12:1; Rom. 6:13.

"No rent; take it," was Henry Ford's telegram to the War Department which asked for the terms on which he would give the use of his large assembling plant in Cambridge, Mass. The journalistic conviction of Mr. Ford as an "anarchist" was somewhat premature.

The Church of Christ will win greater battles when men of talent and wealth as fully consecrate themselves to the dominion of the Holy Spirit.

Statue of His Father a Mockery. (162)

Matt. 5:16; I Pet. 2:12; Col. 1:15.

Robert T. Lincoln, son of Abraham Lincoln, is bending every effort to keep statues of Lincoln, which he considers to be a grotesque mockery, from being sent to London and Paris, there to be set up in posts of honor.

Mr. Lincoln's objection to the statue, which is the work of George Gray Barnard, has long been known. But the forthcoming issue of the "Art World" will make public for the first time the letter in which Mr. Lincoln begs that "the monstrous figure" be kept at home. The letter was written to ex-President Taft, in an effort to get him to intercede with his half-brother, Charles P. Taft, who plans to send the Barnard statue in replica as a gift to the governments of England and France.

Mr. Lincoln points out that not photographs of his father, but of a lanky mountaineer from Kentucky were used by the sculptor as a model. He believes that he is backed in his judgment of its grotesque quality by Henry Cabot Lodge and others.

Are we Christians anxious to keep the world in which we move from having an incorrect idea of our Heavenly Father? Are we jealous when He is misrepresented and do we protest against the caricatures that make of Him "a monstrous figure?" Are we anything like our Father in our daily lives? [Mr. Lincoln, however, failed to publicly object against the use of his father's heroic size picture in beer signs and bill-boards all over America.—Ed.]

Inasmuch. (163)

Matt. 25:45; John 5:29; Rom. 12:14.

A writer in a recent number of the Saturday Evening Post tells of the following experiences of Allied soldiers:

One of them, captured a few days after the retreat from Mons began, was four days going back to Germany by train. This was in the dog days of a very hot summer, and all the way back they were given water only once. Water there was, running from the taps at every station they passed, but when, their pride broken down, they begged for it they got only

laughs. Finally they asked a woman who stood on a station platform carrying a pail of water. She spat at them and hurled the water in their faces. Another, who had not eaten for three days when this incident happened, saw a woman in a Red Cross uniform serving hot coffee to the German soldiers on a station platform. The soldiers drank their fill and went back to their train; there was still coffee in her pail. He leaned out and asked in German for coffee, explaining how hungry he was. Laughing in his face, this credit to the Red Cross poured the rest of her coffee out on the planks of the platform.

Contrast the above with this treatment of German prisoners:

Ten deaths in three years among 60,000 German prisoners held in an English camp speaks of the good care given by England. An Association building given by American friends provides an accommodation theater and gymnasium.

Forgiven. (164)

Heb. 8:12; Rev. 1:5; 1 Jno. 1:9.

Not long ago there died a benevolent doctor, and it had been his custom as he went through his books and saw this debt and that debt, one after the other, and realized that it was not paid because the patient could not pay it, it was his way to put a red pen-mark through the debt, and to write by the side of it, "Forgiven; unable to pay." That man died, and after his death his wife looked through his books, and she came upon these marks. "My husband has forgiven people a lot of money. I could do with that money very well now," and she took it into the county court, and there sued every one of those debtors for the money. The judge said to her, "How do you know the money is owed?" "I have it in my husband's book," and she put the book up and showed it to him. "Oh, yes; is this your husband's writing?" he asked. "Yes." "Then," he said, "no court in the world will give you a verdict against those people when your husband, with his own pen, has written, 'Forgiven; unable to pay.'"—Life of Faith.

An Infidel Obtains His Wish. (165)

Psa. 14:1; Ex. 5:2; 1 Tim. 6:4.

The United States government today took up the task of converting Joe Lamasney, a Kansas farmer. Lamasney advertised in newspapers offering \$3,000 to any one who could prove there is a God. Later he wrote obscene letters to "Billy" Sunday on the same subject, saying he hoped he would be arrested, so the question could be tried out in court. He was—for sending obscene matter through the mails.

Under or Over? (166)

2 Cor. 5:1; 2 Pet. 1:13; Phil. 3:21.

A stricken mother, who mourned the loss of her only son, a lad of sterling Christian character, was heard to complain to a friend that the modern pulpit had nothing definite to say about heaven. "Even the sympathy of friends is so pagan," she said. "One came the other day and tried to console me by saying, 'I am so grieved to know your boy has gone under'; and I could only look at her for a moment and say,

'You have made a mistake; he has gone over.' Don't the preachers believe any longer in the heaven of my girlhood, where those who came out of great tribulation have washed their robes and made them white with the blood of the Lamb?"

"Skinning the Wire." (167)

Matt. 6:30; Jas. 1:6; Heb. 4:11.

Now, what the Church of Jesus Christ wants today, first of all, is information concerning the extent of her territory—what she has; and then when she is informed of it, surely she is going to occupy it; and, occupying it, she is going to find herself in possession of power that she never dreamed of before. I was in Washington some time ago, riding on a street car. It was one of those cars with an underground trolley. I observed that the motorman could easily make that car go slow, or make it go fast. When we would come to a cross street, I noticed that by a touch of the handle the car would almost stop, and yet would not quite stop, but just go creeping along like a snail. Then all at once the motorman would touch the handle again, and the car would go almost at the rate of a mile a minute. And I got curious to know how the thing was done. I said to myself, "I can't see how it is that if he touches that wire at all he does not get all the power that there is in the powerhouse," and so I ventured to go out on the front platform and ask him. I said, "How is it that you can go slow or go fast just by touching this instrument you hold in your hand?" "Why," he said, "when I squeeze this handle I open the mouth that grips the trolley. When I want it to go fast it turns loose and grips the trolley, and gets all the power of the power-house. We call it 'skinning the wire.'" I said to myself, I have got two thousand members in my church in Atlanta that are just "skinning the wire"; they never have done anything but "skin the wire." And you know that just about nine-tenths of our churches—and I say this with intense sadness in my heart—nine-tenths of the churches in this country are just "skinning the wire." But there is the power-house: all the power of heaven is there, and it is at our disposal, if we will only grip the wire with the trolley of faith. The trouble is that our faith is so weak that it just "skins the wire." God help us to have faith enough to lay hold of the handle of God's power, and let come down the old-time power, the power that our fathers had, the power that the apostles had, that once again we may show to the world the exhibition of the power of God.—Len G. Broughton.

The Price of California Wine. (168)

Prov. 20:1; 1 Tim. 3:3; 1 Cor. 8:13.

Let us forget every other fact connected with the murder of Ruth Cruger except these two: She died fighting for her honor with the desperate courage of an American woman.

She died at the hands of a man who had just taken five glasses of California wine.

"It is true," said her murderer. "I killed her. For a week I had been constantly quarreling with my wife. That day, when I ate my

midday meal at home, I drank five glasses of California wine to make me forget my family troubles."

The Hearst papers, defenders of "temperate" beer and wine, subtle breeders of trouble between America and the allies who are defending her shores, journalistic advocates of a disloyal trade, being most discomforted. The blood of an American girl is cheap, and California wine must remain high.—Patriot-Phalanx.

No Profanity. (169)

Jas. 2:7; Matt. 15:19; Ex. 20:7.

Cussin' is about to become obsolete in the engineers' camp, so far as the non-commissioned officers are concerned.

"Swearing at the men will not be tolerated," Col. Henry A. Allen told 107 men summoned before him to receive their warrants yesterday. "The only way to handle your men is through superior knowledge. Swearing tends for loose morals and loose morals cause inefficiency."—Chicago Tribune.

If We Are Defeated. (170)

Matt. 16:26; John 6:38.

"If we don't win this war I don't care what happens to my fields; nothing on earth matters unless we win this world-wide conflict."

These were the forceful remarks made the other day by Governor Lowden of Illinois, and they find an echo in every loyal heart in our land. Because of the vast issues involved we have got to win because we can't afford to lose.

I feel exactly that way about the great enterprises of Jesus Christ in which we are engaged. Of what moment are all our energies, experiences, successes—if He does not win our hearts and those of our fellows. "Our farms, our factories, and our homes avail us nothing" if He does not see of the travail of His soul.—Merlin W. Fairfax.

The Unending Road. (171)

Jno. 4:10, 14; Isa. 44:3.

I met a long string of women with waterpot on head going to the river for water. "Off again?" said I, by way of some commonplace salutation. "Yes," said one of them; "we call the road to the water, the road that never gives us rest." So such is the puzzle of our water-of-life service far in here; there is no rest if we do not do it, and yet we must take no rest in our doing it.—D. Crawford, Luanza Mission, via Elizabethville, Congo Belge.

Haven't the Deacons Heard Him? (172)

1 Jno. 2:27; Heb. 8:10; 2 Cor. 7:1.

A missionary working in Australia among Kanakas, who had come over from the Solomon Islands as laborers to cut sugar cane, led a number of these men to Christ. The missionary noticed that among the group that had accepted Christ was one who had evidently stopped smoking. He was no longer seen with the familiar cigarette between his lips. The missionary spoke of the fact to this man and asked him why he had stopped. The Kanaka answered, "Him no likee me play [pray] along dirty-fellow lip." "Who doesn't like it?" asked the missionary. "Him, Jesus," said the Kanaka. "But who told you that Jesus didn't like it?"

urged the missionary, for he thought some one must have had a word with the new convert about the tobacco habit. Then the man in response simply said, "Him."

Failure Demonstrated. (173)

Jer. 8:20; Matt. 19:22; Joel 2:6.

A living example of "a failure" is being exhibited in the show window of a vacant store by a correspondence school as an advertising scheme.

A disheveled man past the prime of life, wearing worn and dirty clothes, with dirty hands, gray hair, and mustache, and a leer on his face, sits at a table, such as might be in the back room of a saloon, and plays solitaire with a greasy deck of cards. On the table beside him is an empty whisky bottle. On the window is a large sign reading: "A failure."

The advertisement accounts for the man's defeat because he wasted his time. The fact is he is a failure because he failed to conquer sin through the power of Jesus Christ.

They say two Congressmen were mildly talking religion—a thing which may have occurred—when one bet the other his hat that he could not say the Lord's Prayer. Whereupon the Congressman who was challenged repeated with some staginess, "Now I lay me down to sleep," etc. The challenger said, "Well, I did not think you knew it. Here's \$5 for the hat."

WHITE GIFTS FOR THE KING

In that worshipful, beautiful, soul-winning "SERVICE" entitled "WHITE GIFTS FOR THE KING," there is not a selfish note in the entire program. The most appropriate hymn for it in all the hymn books is the one entitled "OTHERS," for it is a "GIVING" not a "GETTING" undertaking. Of gifts offered, there are three, and these three are all inclusive—thus we have, SELF—to Christ; SERVICE—to the church; SUBSTANCE—to the deserving poor, hospitals, etc., etc., and through this new way we have come to realize that it is indeed "more blessed to GIVE than to receive," and even the CHILDREN have learned it well, and found it true!

One of the fine features of the service is that the size of the school using it has nothing to do with the size of the blessing that follows. All apparent difficulties melt away when there is heart hunger for a blessing for church and school, and preparations for it begin three or more weeks in advance.

WHAT REPORTS SHOW

One school reports that there were 33 "Gifts of Self" to Christ, all of whom united with the church the following Sunday, while the Gifts of "Substance" amounted to \$619.13. Another school reports that there were 56 Gifts of SELF and 854 pledges of SERVICE to church and school. Still another reported Gifts of Self 33; Service 502; Substance \$763.62. But these were all large schools—how about the small ones? Just as good, and often better, in proportion to enrollment.

One small non-self-supporting Mission school, in Gary, Indiana, having an average attendance of only "82 children," in which all but the pastor opposed it, finally, reluctantly, tardily undertook preparations for it. Result: Pledges of Self to Christ 9; Number of Reconsecrations 23; Pledges of more aggressive service 219; SUBSTANCE—for four different objects—\$60.71. The fathers of those "82 children" were mostly laborers, foreigners, in the great steel mills of Gary, not the class of people one would expect to enjoy a "Giving Christmas!"

For sample copy ask your Sunday School supply house, or write C. D. Meigs Publishing Co., Indianapolis, Ind.

Preacher's Scrap Book

One!

(174)

One mischievous boy will break up a school.
One false alarm will cause a panic.
One match will cause a conflagration.
One false step will cost a life or ruin a character.

One broken wheel will ditch a train.
One quarrelsome worker will create a strike of ten thousand men.

One undiplomatic word will provoke a war involving thousands of lives and destruction of millions of property.

One hasty act of legislation will entail untold hardships.

One wayward daughter will break a mother's heart.

One lie will destroy a woman's character.

One false witness will send an innocent man to jail.

One demagogue will turn factories in to soup-houses.

One muckraker will bankrupt many a big business.

One vote will decide an election.

Let the people think!—Leslie's.

"As the Crow Flies."

(175)

Johnny Wheelan looked at the little side gate hanging on its hinges and wished very hard that he hadn't tried to swing on it. Father had told him not to, and Johnny had meant to swing but a minute, but he had taken one or two rides when, ker-plunk! down came the gate, dragging its top hinge right out of the post.

Father would be sure to ask how it happened. "Look here," Johnny said to himself, "that hinge must have been just barely hanging on, or it wouldn't have pulled out so quick. I'm not that heavy!" And, having persuaded himself that this comfortable excuse was true, Johnny went around to the front porch, where his father was reading the evening paper. "What are those black birds, father?" Johnny asked presently, as a long-winged line of birds crossed the yard above the tree-tops.

"Crows," answered father. "Don't you know a crow when you see him, Jonathan?"

"I know 'em when they're close," said Johnny. "Where are they going, father?"

"Wherever it is, they are taking the shortest cut to it," answered Mr. Wheelan. "They always do. I never forget it, because when I was a little boy like you my father told me I could never be a real man unless my speech was 'as the crow flies'—right straight to the truth, no cutting off corners and going round hard places."

"Father," said Johnny quite suddenly, "I was swinging on the side gate just now and it broke down."

"That is told 'as the crow flies,'" said father. —Judge.

Check of Faith.

(176)

Dr. Wilbur Chapman told of a time in his life when a great sorrow had come to him which occasioned his taking a trip into the far West. One of his elders, a banker, came to see him, and as he was taking his leave he slipped a bit

of paper into Dr. Chapman's hand. When he looked at it, he found it to be a check made out in his name and signed by the banker, but where there should have been figures it was blank. "Do you mean you are giving me a signed blank check to be filled out as I please?" Dr. Chapman asked. "Yes," the banker said; "I did not know how much you might need, and I want you to draw any amount that will meet your wants." "And while I did not use the check," Dr. Chapman said, "it gave me a comfortable, happy feeling to know that I had millions at my disposal." So God has given us a signed check in Philippians 4:19. His resources are unlimited, and the more we draw on him the better he likes it. "I shall not want." I shall not want anything, for God shall supply all my need.—Earnest Worker.

"Will God Go Out With Me?" **(177)**

Little Virginia, just turned five, looked up from her breakfast: "Daddy, will God go out with me? I'm going out to play after breakfast. Will God go out, too, daddy?"

Probably her mother had been trying to teach her that God was not away off up in the sky, but right here, with us where we lived and worked and played. The autocrat of the breakfast table never had a more unexpected question to answer. But something plainly had to be said, so daddy said it:

"Why, yes, He will go with you."

And then this young successor to Enoch, who "walked with God," was on her way to the door, with this cordial invitation on her pretty lips: "Come on, God; I'm going out to play."

She was gone. And, verily, God went with her. But she left daddy thinking rapidly there and thinking after this fashion:

That Jesus well knew the way of a child and the heart of a man when He said: "Except ye turn and become as little children ye shall not enter the kingdom of heaven."

That may be why Dr. William A. Sunday helped so many to find their way into the kingdom because he talked with God in just that familiar and intimate fashion.

That many, many grown-ups would find life sweeter and God nearer if, as they went down to work in the morning, or out to play in the evening, if as they went out to vote or forth to war, they would naturally, nay, so hilariously as a little child, invite God to go, too. Work, play, voting and even fighting would be sanctified if we could get the natural, childlike attitude toward Him "in whom we live and move and have our being."—The Christian Advocate.

"Don't Lay Knittin' Down." **(178)**

The Fisk Jubilee singers have some new songs. Here is one:

"I've been bused and I've been scorned,
I've been talked about sure's you're burned,
But I hain't laid my knittin' down!"

The way people act when they are mistreated or misunderstood is an acid test of their Christian character and we should all see to it that we do not lay our knitting down!—The Helper.

Saved by a Hymn.

(179)

This young man came to the big city in which he found employment. He gave up church and Sabbath school. Yet he formed the habit of stepping into the vestibule of a prominent church Sabbath evenings in time to hear the closing hymn. One evening it was "The Celestial Country." Four lines he afterward found himself humming as he worked:

"For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy precious name, they weep."

One day he met a great temptation. He paced the floor intensely agitated. Should he do this wrong? There was little chance of his being detected. It was a high stake. What if he should be discovered after all? It would not only mean his dismissal, but his ruin. As he wrestled with the temptation he found himself unconsciously humming:

"For thee, O dear, dear country,
Mine eyes their vigils keep;

Suddenly it dawned upon him he was singing, and again and again he sang the verse:

"For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy precious name, they weep."

It was enough. He came to himself. He went to his beside and stood a moment. "I can not lose God and that heavenly country," he thought. Then he fell upon his knees and prayed, "Deliver me from evil." The shadows lifted. He had won. He felt for the first time he was a citizen of that better country, and that thought made him a true citizen of this country and a faithful employe in a great concern.—Exchange.

Keeping the Sabbath.

(180)

In a certain town there were two small manufacturers who were competitors in business. One was a consistent Christian, while the other was a drinking man who had no regard for religion or for the Sabbath.

One day a customer who had patronized both men said to the Christian man, "I am coming over to your place next Sunday to purchase some goods."

"Sorry," replied the young manufacturer, "but I do no business upon the Sabbath."

"Well," replied the customer, "I doubt if I can come at any other time."

On the following Sunday, much to the Christian's surprise, the customer appeared. As the business man had told him plainly that he would not do business upon the Sabbath, he at first inferred that it was merely a friendly call, but the visitor soon said, "I came over to look at your goods."

The young man repeated, politely, but firmly, his former statement, that he did no business upon the Sabbath. The customer was apparently offended. He arose and said, "Your competitor will sell me all the goods I want upon the Sabbath;" and with this parting shot he left the house.

The young man could ill afford to to lose a customer. He was struggling to make an

honest living, and was just getting started nicely in his business, but his conscience was clear as he saw his customer depart. What was his astonishment upon meeting this customer only a few days afterward, to hear him say, "I did not purchase my goods of your competitor. I prefer to buy of a Christian man. There will be less danger of being cheated."

So the young man gained, instead of lost, a customer by keeping the Sabbath day holy. True, faithfulness in Christian living is not always rewarded in dollars and cents, but there is always that fuller reward of an approving conscience and an approving God.—Selected.

The Habit of Prayer.

(181)

They had just arrived, a little brown group of Lascars and Malays, and they stood close together in the big waiting room of the Seamen's Church Institute in New York waiting to be assigned to cots and food. Suddenly one of them emerged from the center and found courage to speak to the house steward.

"The East?" he asked timidly, "the East, where is she?"

The steward long ago learned not to wonder at any strange questions, so he pointed in the direction desired. "Right there," he answered.

The Mohammedan at once produced his tiny prayer mat from beneath his coat and facing the East, he knelt and prayed. While they stayed at the institute these men of an alien religion were a shining example to the Christians. They never forgot their prayers.

What a contrast these devout Mohammedans presented to Christians who find it difficult to pray or to converse with God for even a few moments at a time, and who take from him the gifts which he bestows so lavishly with never a word of thanks.—American Messenger.

Christian Service.

(182)

A Christian cow-boy out in the West has been trying to define serving the Lord, with the following result: "Lots o' folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm working here for Jim. Now if I'd sit around the house tellin' what a good fellow Jim is, and singin' songs to him and gettin' up in the night to serenade him, I'd be doin' jest like what lots of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not sufferin' for water and feed, or bein' off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served." It must be confessed that, barring certain idiosyncrasies of thought and phrase, he seems to have got pretty near the root of the matter.

We stand on the place Today has given,
To make or to mar our lot;
We may fill it up to the brim with heaven,
Or blur it with stain and blot,
Bravely may toil for the good and true,
Earnestly strive and pray,
But the good or the ill we all may do,
Must be done in the span of Today.

THE HOMILETIC YEAR—DECEMBER

G. B. F. HALLOCK, D. D.

CHRISTMAS

CHRISTMAS

A Roman Emperor was passing through the streets of Rome in a triumphal procession, surrounded by attendants and soldiers. A child came out of the crowd and ran toward him. The soldiers cried, "Go back, child! go back! he is your Emperor!" But the child replied, "He is **your** Emperor, but he is **my** Father!" In the kingdom of God, Christ is not only your Prince of Peace, but also our Everlasting Father.

It would be difficult to think of Christmas without Christ, and yet it is feared that in actual practice many are degrading the festival into a mere money-making over a conventional custom rather than celebrating it as the recognition of the wonderful spiritual joy of the Advent. For the accessories of the Christmas celebrations we have been going back to European origins, and to some doubtful heathen practices, while in the holiday manners of many people there is about as much Christian sentiment and sacredness as there was in the rites of a Roman augur or an old-time Druid.

Christ is the center and source of a true, thoroughgoing Christmas. Unless we kneel at the manger and there greet a divine Lord, and unless we recognize that God came to earth in the person of a Child born in Bethlehem of old, we have no Christmas at all, but just the relics of an outworn social custom, attended by doubtful buying and giving of trinkets, most of which are more ornamental than useful.

Fellow pastors, let us lead our people into the very deepest meanings of Christmas. Let us forbid no joy, for it is a joyous season, but let us lead young and old into the holiest joy. The Christmas season should be pervaded by an atmosphere entirely peculiar to itself. The Christmas spirit is, in the broadest sense, joyous. And it is a peculiar joy. It is sometimes spoken of as being the happiest season of all the year. The spirit of Christmas is inherently compassionate. This is so because the great fact from which it springs and to which it relates is in itself the world's supreme expression of "peace and good will." The spirit of Christmas carries with it the elements of forgiveness and everywhere tends to smooth out the wrinkles of ill will and to promote "peace and good will" in circles great and small to the praise of the Prince of Peace, "The Desire of the Nations."

Suggestive Texts and Themes.

The Angels' Testimony to Jesus: (184) Luke 2:8-14.

Christ's Coming and Coming to Christ: (185) "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

The Rebirth of Humanity (186): "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. The human race was born in Adam, whose wife was Eve. It was reborn in Jesus, who restored humanity. He is man's second choice. Christmas not only reminds us of the earth's greatest historic event, but also invites us to accept Christ as our personal Saviour, who becomes in us the "hope of glory." He said to Nicodemus and to us, "Ye must be born anew." When the Spirit of Christ enters our life through our heart, the door, then we are reborn in Christ.

And On Earth, Peace (187): Luke 2:14. Angels said it first over the Bethlehem field. The point of view and the far vision of the angels are required to make it seem credible today. I. In world relations the forces of peace are available because of Christ. II. In industrial relations the forces of peace are available because of Christ. III. In the troubled personal life the forces of peace are available because of Christ. Whatever the ground of the trouble Christ has its cure.

The Wonderful Night (188): Luke 2:8-14. I. The wonderful minstrelsy. II. The wonder of the sheep pasture. III. The wonder of the manger. IV. The supreme wonder. That he came into the world to save it from its sins.

The Universal King (189): Luke 2:28-32. Earthly kings are many; they come, they reign for a few brief years, wisely or unwisely; they pass away. They war with one another; conquerors are themselves conquered, and their subjects made subject to others. Change, never-ceasing change, over the world and its many kingdoms. But the Holy Record here speaks of just one King, the universal King, whose reign will have no end, "who is the blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. 6:15.) Elsewhere this same title, "King of kings," is applied to Christ (Rev. 17:14), who will war against other kings and overcome them.

"Unto Us a Child is Born" (190): Isa. 9:6. Christmas centers in a child. Christmas Day is the anniversary of a beginning—not a completed act, a finished life, a purpose accomplished; but of the first of a series of events in human history through which is being wrought out that "far-off, divine event, toward which the whole creation moves."

The Possibilities of the Cradle (191): "Unto us a child is born." Isa. 9:6. "The possibilities of the cradle!" What a theme that is for the gifted voice or pen! Wise men came to see a nameless babe in a manger bed; yet such were the possibilities of that strange cradle that the One who lay therein is the One whose Name is above every name. It is well, indeed, that Christmas is observed as a children's festival; but it would be better if, at Christmas

time, we reflected more upon the possibilities of the children round about us, for within more than one smiling babe have slumbered forces destined to change the world, if only directed aright.

What the Light Brought (192): Isa. 9:2. When Isaiah told of the birth of the Messiah he declared that there would be a great light because of his coming. Ignorance, darkness, gloom, hopelessness, the narrow vision which leaves out God and hides the future, the sodden living which only toils and sleeps and revels in the low pleasures of the passing day—all this began to yield to enlargement and uplifting hopes, when the Light of the world arose.

Christmas In Bethlehem (193): "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem." Luke 2:4. With artless simplicity and yet with wonderful beauty which could only be the unaffected expression of reality mirroring the truth as the dewdrop mirrors the sun, do the Gospels narrate the birth of our Lord, which ushered in the first Christmas morning and started down through the centuries the wave of joy which is flooding the Christmas season today. The epochal event, for which the ages grew into readiness, took place in an obscure hamlet of shepherds, and it put that little town on the map for all time. Mary and Joseph, simple folk from Nazareth, were in Bethlehem in obedience to a decree of Caesar and as the village inn was overcrowded they were obliged to find quarters in the stable. In that humble place was born the Child who instantly became a new center of the world. A unique and supreme incarnation had brought God into the world in the person of his Son, and this is the deepest fact and joy of Christmas.

Christmas in History (194): "All nations shall call him blessed." Psalms 72:17. It often takes a long time for great events to become appreciated and evaluated at their true worth. A seed may lie for many months or even years before it wakes under the breath of summer into bloom and fragrance and fruit. The birth of Christ was not celebrated in the early church. Custom finally settled on December 25, and it was not until the fifth century that its observance became general. Festivities gradually became absorbed with the day, and joy with the giving of gifts became its dominant feature. The day spread throughout Christendom and is now practically universal. The Seed dropped in Bethlehem has sprouted out in its true nature and has bloomed in all this joy in the world.

Christmas in the Heart (195): "Christ in you the hope of glory." Col. 1:27. Our observance of Christmas may be superficial and miss the deepest meaning of the day. If it is only a convenient time for us to exchange gifts and is thus a kind of clearing house in which we settle our social scores it has little connection with the birth of Christ in Bethlehem. Christ in the heart is the unspeakable gift, compared with which all other gifts are only symbols and shadows. It is pitiful to grasp the outer shadow and miss the inner substance. If we have Christ in us the spirit of Christ will transform and transfigure all our

character and conduct and diffuse the joy of Christ through all our days.

Christmas in the Home (196): "And the babe, lying in a manger." Luke 2:16. Christmas breaks on most of our homes in a wave of joy. We do well to observe the day with such gifts as are commensurate with our means and will express our affection. Life has enough gray days and dark, and we should welcome every opportunity to brighten it with innocent and wholesome joy. God wants his children to be happy, even as we delight in the happiness of our children, and this day is one of his good gifts to us. But the spirit of the day is more than its outward form, and this spirit should saturate the home through all the year. Mutual affection and unselfishness, patience and helpfulness, kindness and courtesy, should pervade the home like a golden atmosphere and bathe it in its constant peace and joy. The spirit of the Christ Child in the home is the greatest blessing it can have, and this we can have without money and without price.

Christmas in the Community (197): "Good will among men." Luke 2:14. R. V. Every Christmas home should be a social center radiating righteousness and peace, cheerfulness and joy into the community. Each home is in contact with neighboring homes, and these points of relation should be channels through which the Christmas and the Christian spirit flows. Kindly relations and pleasant neighborhood greetings and intercourse should pervade and bind together all members of the community into a larger family. Social distinctions that harden into social classes and hatred are dangerous and may lead to a social explosion, but the very safety of our civilization consists in having all social relations mixed and tempered with peace and good-will among men.

Christmas in the World (197a): "Great joy which shall be to all people." Luke 2:10. Christmas is a day of prophecy and hope. The angels sang no song of racial or provincial narrowness, but one of world-wide significance and blessing. Their notes of peace and joy were committed to the universal air and were sounded around the globe. Christ was set in the midst, and this was prophetic of the day when he would stand amidst the nations as their mutual peace and blessing, their Ruler and Lord. There are immense and ominous social and racial and international problems and perils pressing on the world, but he is mighty to save. He is the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and more and more shall the government be upon his shoulders. We live in expectation of this glad realization, we enjoy its present partial attainment, and we wait and work for its full and final triumph.

A Message In Song. (198)

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

When Richard Lionheart, one of the famous

old-time British kings, lay in prison in a foreign land, his favorite minstrel traveled all over the country looking for his master, and everywhere he sang the king's favorite song, knowing that if the king heard it he would respond. At length the minstrel came to the castle where the king was imprisoned, and sang there. The king heard the song, and took up the melody, and the minstrel knew that his master was there. He carried a message in song. The greatest message that ever came to earth came in song, the angels' song. Men heard it, and they responded in faith, believing that deliverance from above had come to this sin-sick world.—Rev. R. P. Anderson.

The Christmas Christ. (199)

"The Son of man is not come to destroy men's lives, but to save them." Luke 9:56.

A celebrated physician who always entered a sick room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a **curative standpoint.**" The heart of Christ would have broken long before he reached the cross had he not looked upon sinning humanity from the "curative standpoint." If we would have his joy in us let us take his view.

Christ is the great physician. Let us, in his name, be physicians too.—H.

The World Christ. (200)

"Of the increase of his government and peace there shall be no end." Isa. 9:7.

In the city of Madras, India, there is a chapel on the wall of which there is the upper portion of a cross. On one transverse end of the cross there is a pierced hand, the skin of which is brown, after the color of the skin of the people of the East. On the other end of the crossbar is another pierced hand, white, after the color of the skin of the people of the West. It is a glorious symbol of a world Christ.

The inscriptions on his cross were in the languages of the world. Let us at this Christmas season consecrate ourselves anew to the work of making Christ known to the whole world.—H.

Christ the Word. (201)

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

That was the great epiphany which ushered in the new dispensation. God was manifest in Jesus Christ of Nazareth. The eternal Word, which in the beginning was with God and which was God, became man and took up his habitation among men.

I. There is a note of tender reminiscence in this remark of John; how often he and his brother disciples must have talked over the times when the God-man was with them. Their memory would lead them back to all the scenes of his activity. They would recall his striking discourses—so true!—and his wonderful acts—so gracious! Earthly fame and glory had come to him; men had exalted him to the skies. Not a few had grasped the real meaning of his ap-

pearance among men, the Messianic import of his coming. That glory had passed away. Men had afterward heaped shame on the One whom they had adored. But the glory of his teaching remained.

II. On his word of truth and grace, which had revealed to them the sublime majesty of the redemption, their hearts were still feasting after his visible presence had been withdrawn. By means of his teaching they were able to reproduce his epiphany, and even make others realize his unseen presence among men.

III. In the pages of the Gospel records Christ still meets men. The attentive Bible reader finds himself at his feet as did the disciples in the days of his flesh, and what he says to us now is, as it was then. "full of grace and truth."—Rev. W. H. T. Dau.

The Bethlehem Manger. (202)

"For unto you is born this day a Saviour, which is Christ the Lord." Luke 2:11.

As the coming of a child often transforms a family, much more the coming of the Christ-Child transformed a world of families. Heavenly music heralded his coming. His star of Bethlehem burst into sunrise on that holy night.

I. It was the dawning of emancipation and redemption. Was it not difficult for the wise men and shepherds to realize that those baby lips would speak Godlike words, and that those little hands would wield a scepter over all worlds? Myriads, every century since, have been crying out, "Where is he that is born?" "O that I knew where I might find him!" I will bring him tears for pearls, consecration for gold, love for frankincense.

II. You will delight to give to others as he loves to give to you, when you have made room for him in your heart.

III. O sweet Bethlehem Stranger! How thou hast solved the problem of our salvation! Thou hast made Tabor and Calvary and Olivet the highest hills of hope, toward which the world lifts up its eyes. Thy little fingers throttled the grim monster Death, and opened the gates of life. Thy precious cleansing blood washes away our sins, and thy hands shall wipe away all our tears.—Rev. E. W. Caswell.

The Wonderful Christmas Gift. (203)

"Thanks be unto God for his unspeakable gift." 2 Cor. 9:15.

Bethlehem is the goal of man's weary march. Here we receive the gift of the Child-Christ, who is to become our Saviour from sin, our hope from despair and our life from the dead.

I. The door of the stable opens into the pathway to the palace of the King. The humblest is the holiest place.

II. The child of Bethlehem's manger, the poorest and weakest of earth, one day will be King of the universe, crowned with many crowns. Angels are his attendants; wise men his worshippers. A new star is the finger pointing to his birthplace, the shepherds are his watchers and all the future his realm.

III. The wonderful Christmas Gift is yours, if you will take the Christ into your heart; but if the door to your being, like the inn, is closed against him, if there is no room for him in your darkened soul, you will suffer regret,

disgrace and sorrow. The greatness of the Gift is indescribable, because with him you have all other treasures—all other needs supplied.

Human language fails to portray more than the fringe of his robes, the beginnings of his power, the touch of his fingers. The unspeakableness of his infinite love will ever invite the affectionate approach of his followers.—Rev. E. W. Caswell.

The Christmas Saviour. (204)

"Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

Contrast between Jesus and other saviours or deliverers.

- I. Their salvation was secular. His is spiritual.
- II. Theirs was instrumental, His personal.
- III. Theirs was local. His universal.
- IV. Theirs was temporary. His everlasting.

"God With Us." (205)

"They shall call his name Emmanuel; which, being interpreted, is, God with us." Matt. 1:23. Explain the title. "Emmanuel. God with us."

- I. God in our nature.
- II. God on our side.
- III. God in our heart.
- IV. God with us in heaven for ever.

Christ The World's Sun. (206)

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

- I. Illustrate the comparison of our Lord Jesus Christ to a sun.
 1. His unapproachable pre-eminence.
 2. His benignant influence.
 3. His relation to the whole world.
- II. Describe his restorative or remedial efficacy.
 1. In the world.
 2. In a country.
 3. In an individual.
- III. Consider the persons to whom his efficacy is confined.
 1. Who are they?
 2. Why are they the sole recipients of the promised blessing?
- IV. Regard Christ as the sun of righteousness.
 1. Christ is the center of the spiritual world.
 2. Christ is the source of light.
 3. Christ is the source of heat.
 4. Christ is the object of attraction.

The Design of the Saviour's Advent. (206a)

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

- I. The design of the Saviour's advent.
 1. As a Priest, he procures life.
 2. As a Prophet, he reveals it.
 3. As a King, he dispenses it.
- II. The amplitude of the design.
 1. More abundantly than Adam.
 2. More abundantly than the saints under the law.
 3. More abundantly than our former selves.

Rejoicing in Christ's Reign. (207)

"Rejoice greatly, O daughter of Zion." Zech. 9:9:

- I. The character under which the Saviour is here presented to us.
 1. As just.
 2. As powerful.
 3. As lowly.
- II. The grounds of rejoicing in his reign.
 1. The peacefulness of his government.
 2. The extent of his empire.
 3. The privileges of his subjects.

The Good Tidings of God. (208)

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

- I. The Gospel may be called good tidings, because it is so beneficial.
- II. The Gospel may be called good tidings, because it is so appropriate.
- III. The Gospel may be called good tidings, because it is so personal.
- IV. The Gospel may be called good tidings, because it is so unexpected.

The Day-Spring. (209)

"Through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:78, 79.

- I. The condition of the world previously to the advent of Christ.
 1. A state of ignorance.
 2. A state of danger.
- II. The mercy of God toward the world in that condition.
 1. Undeserved.
 2. Unsolicited.
 3. Seasonable.
- III. The manner in which the mercy of God was manifested.
 1. He sent his Son to enlighten it in its ignorance.
 2. He sent his Son to guide it in its danger.

The Great Birthday. (210)

"Unto us a child is born." Isa. 9:9.

A gentleman visiting a friend for the first time had not long been seated when the little daughter brought out her birthday text-book. Turning over the leaves from January 1, he read the names of many of her friends. When he came to December 25 he found one line carefully written, "Dear Jesus Christ." "But, Mary," said the gentleman, "this is only for names of your friends." Looking up into his face, her face flushing with joy, "Why, Jesus," she quickly replied, "is my very best and dearest Friend, and that is the nicest birthday of all the year."

The Best Christmas. (210a)

There is a great deal of kindly feeling in the world, but too much of it is like cargoes of coal on a frozen stream, or like wood on the top of a mountain in winter, "frozen in," and not available for use. Thaw out your "frozen kindness" this Christmas season. Express yourself—your real self. It will not at all make

you watery and undignified, as you fear, but it will bring into your heart and the hearts of many others the rarest gladness, and mark the time as exceedingly sweet in the calendar of your life and of theirs. The material surroundings will not matter. The cost of the presents you can afford matters not. For the best giving of all is the giving of the heart and love's expression. Give that anew to father, mother, wife, children, associates, and by written word, if at a distance, or spoken word if near, let them know afresh that you do love them and appreciate all that they have been and are to you.

"Thaw out," my brother, my sister, this Christmas—and then stay thawed out! And may you live many years, God willing, to enjoy the blessed sensation!—Christian Observer.

The Word Was Made Flesh. (211)

"The Word was made flesh and dwelt among us." John 1:14.

It is a law of our republic that no man may be elevated to the Presidency unless he be born within our national boundaries. No matter his blood and breeding, his diplomatic skill and mastery of men, to become the supreme leader and commander of our people he must begin life with us. So the Son of God had to be born even as we, had to live among us, had to beautify the commonest circumstances of life by his own touch, had to redeem life first by living it.—Robert Freeman, D. D.

A Legend of the Wise Men. (212)

When the three Wise Men were traveling on their long journey from the far East, talking by day of the King whom they sought, and gazing by night upon his star, it chanced that one of them—it was the one who carried the gift of costly, but bitter, myrrh, and loved greatly the creations of God, from the greatest to the least—saw near the road a little plant which bore many delicate blossoms, some as blue as the eastern sky and some as white as the foam of the western sea. The Wise Men had never seen the plant before, for none of its kind grew in his country, and he hastened to alight from his camel, and knelt before the tiny flowers and thanked God for their beauty, and set up a mark, that, on his return, he might find the rare, strange plant and carry it home with him. And he plucked two of the fair flowers, and preserving them with great care, carried them safely all the way until he came into the "house where the Young Child was with Mary his Mother."

When he knelt before the Heavenly Babe, and laid at his feet his offering of costly myrrh, suddenly he thought of the strange blossoms so precious to him, and these also he offered to the Child, who, smiling divinely on the giver, took into his tiny hand the two flowers, blue as the eastern sky and white as the foam of the western sea.

Then the Wise Men, "warned of God," departed to their own country by another way, and he who had plucked the flowers was for a moment sad, saying, "Since we go by this other way, I shall never again see the strange plant with its lovely blossoms; and even the two flowerets I have no longer. Yet the way

we take is the will of God, and the flowers—oh, what joy it was to give them into the hand of the Holy Child! The memory of his smile is beyond all thought dearer than the flowers of the whole wide world. Truly, all is well!"

So, with joy and thanksgiving, the three went on, until, after many days, early in the first flush of the dawn, they came to their own country. And when the Wise Man who had plucked the flowers and given them to the Holy Child stood at his own house, lo! there, beside the door, fair in the morning light and glittering with crystal dewdrops, grew the strange plant, all abloom with lovely blossoms as blue as the eastern sky and as white as the foam of the western sea.

So had his loving giving been blessed; and so is it that, in all times as well as in that time of old, gifts freely and gladly given to him who was the Child of Bethlehem are given back with great gain, even though sometimes the giving back is not known till after a long journey into a country very far away.

Don't be selfish. Don't be afraid to give to the Christ. He that watereth shall himself be watered. He that giveth shall receive. Is not this a blessed fact and a good lesson for us all at this blessed Christmas season?—H.

The Difference One Baby Makes. (213)

"Unto us a son is given." Isa. 9:6.

The pull which a baby now has at the heart-strings of humanity was undreamable in the days before "Unto us a child is born" became a reality in Bethlehem.

Take an illustration from journalism. Here is a great magazine with two million readers. It has, in connection with other publications put out by the same company, probably the greatest magazine-printing plant in the world. It is one of the most colossal machines for influencing public opinion. There is no Senator or secretary or capitalist or dictator powerful enough to sway it a hair's breadth from its course. Now see what happens! A child's ink-stained finger pulls a lever that gears the whole plant to a new cog. Here's the story:

A little girl wrote to the editor:

"Dear Editor: I am just a little girl, and my name is 'Josephine'; and I have never heard anything nice about that name, or ever seen it in any poem or story. Won't you please try to find something about that name and put it in your journal for next month? I'll be very grateful.

'Josephine.'

So the editor hastens to find a poet who can do justice to such a request, and, if not in the "next" journal, at least in a very early one, a poem that has probably cost the publication a check of several figures, appears in an artistic border that probably cost the management another check for two or three figures. And with them is an editorial saying, "Our sole hope now is that since sending us her letter Josephine has not grown discouraged."

Josephine asked for something for which the proudest queen of the ages before men began to date their letters "A. D." might have pleaded in vain. And because the influence of another Child who was born in Bethlehem has gained such sway in society her request is seriously

considered and generously and splendidly granted. Rev. John F. Cowan, D. D.

The Song of the Angels. (214)

We may well imagine that two realms felt boundless excitement when the Son announced his plan to come to earth. Satan and all his angels heard with alarm. Evil rejoices only when God is absent. The struggle between heaven and hell is timeless for human reckoning, but not in the calendar of God. When Jesus came to earth the days of Satan were numbered, for "He must reign whose right it is to reign." This was the beginning of the fulfillment of that prophetic and apostolic announcement. "Where sin abounded grace did much more abound."

There was enthusiasm in heaven. Imagination has some right to extend itself and believe that the high arches of God's vast dwelling place echo to ravishing oratorios sung by numberless angelic choirs. What will ever convey to mortal mind the effect of the swelling crescendo of voices pulsating as one in harmony, without a break, to the accompaniment of heavenly orchestras that poured out liquid music in the spirit of ecstasy. Heaven sang the song of victory. Hell wailed the dirge of defeat.

The song of the angels was a challenge to men here and everywhere, now and for all time.—Rev. J. C. Caton.

Kneel! (215)

Theories about Christ may change; creeds may be given new interpretations, but the Love that lived and yet lives with us will never cease to draw the souls of men unto God and will continue to be its own best proof.

Charles Lamb said: "I suppose if Shakespeare were to come in we should all stand; if Jesus were to come in we should all kneel." Hundreds of years before these words were uttered, Bernard of Clairvaux had sung:

"Jesus, thou Joy of loving hearts,
Thou Fount of Life, thou Light of men,
From the best bliss that earth imparts
We turn unfilled to Thee again."

—M. W. Stubbs.

Christmas And a New Name. (216)

A newspaper item from Chicago, published early last autumn, told of business men on a certain street in that city having secured enough signatures to a petition to insure consideration of a proposal to change the name of that street. Formerly it was the haunt of confidence men and gamblers. The character of the street has now entirely changed. But the business men there say that customers were frightened away by stories told in the preceding decade; so they felt it was time that the name should be changed. The headline to the newspaper item read "——— Street, Chicago, Wants to Forget Past in New Name." On the first Christmas day God offered to let the world forget its past in a New Name—a wonderful name. And to those who accept God's great Christmas offer there is given a new name (Rev. 2:17; 3:12).—Charles G. Trumbull.

The Word Made Flesh. (217)

When Christ was born by the Virgin Mary that was not the beginning of his existence, but only another form or manifestation of his life made visible to man. He was from everlasting. "In the beginning was the Word, the Word was with God and the Word was God. All things were created by him, and without him nothing was made that was made."

Put Your Ear in Attention. (218)

Dear friend, does Christmas awaken in you a sense of gratitude and obligation to Almighty Love? Does it suggest John 3:16? Does it appeal to all that is noblest in you? If not, your ears must be dull of hearing.

You put your ear to a shell from the ocean shore and you seem to hear the far-distant sound of the roaring sea. So at the Christmas time we see not merely the divine Child in the manger, but the divine Saviour on the cross, pouring out his life for a lost world.—John Y. Ewart, D. D.

The Perfect Gift. (219)

"Ting-a-ling-ng-ng-ng!" went the telephone

It was two days before Christmas, and I was preparing and wrapping the last gifts, too busy and too tired to be interrupted.

"Hello!" I said wearily.

"Merry Christmas to you!" said the rich voice of my laundress. "I haven't a present for you, but I want to come over and give you a couple of hours of ironing."

The tears came to my eyes as I thanked her warmly. I had worried over that ironing, wondering where I could find time to do even the necessary pieces before Christmas Day, and this simple woman out of the richness of her heart and the poverty of her purse had made me the perfect gift that Emerson tells us of—a portion of herself.

As I went back to my work, the ribbons and laces, even the silver and gold, looked cheap beside the richness of her offering; and I wondered how many gifts in all the great city would be as sincere as hers, how many would find as warm a welcome.—Flora Huntley.

Christmas the Day of The Poor. (220)

The Advent was the day of the poor. Joseph was poor. Mary was poor, and their house was a stable. The shepherds were poor, and the fold and the fields were the limits of their life. The Son of God became poor, his cradle was a manger, and throughout his life he had not where to lay his head. He declared that we would always have the poor, and when we will we may do them good. To clothe them, to feed them, to heal them, to visit them, is to clothe and feed and heal and visit him. The record of this will appear in the final account. The Christmas season is the season of the poor, and the day will be brighter and better to all for having served them, and to them for having served one another. No season in the world's history gives better opening for this Christmas grace than the present one.—The Presbyterian.

A Christmas Hymn. (221)

Turn back, O world, from this wild today,
From the whirr of wheels and the clash of
arms,
The clamor of toil and war's alarms—
Turn back to that silent, starry night
When, under the angels' wings of light
The shepherds knelt to pray.

Turn back, O World, from the pomp and pride,
The glitter of gold and the shout of power,
From the arrogant blare of this little hour;
Turn back to the peace of that far-off day,
And the Babe that in a manger lay,
The lowing ox beside.

Turn back from a time of greed and scorn,
Of toiling childhood and age forgot,
From a day that seeing, seeth not!
Turn back, to the love of Mary mild,
And the faith that, seeking for the Child,
Found God, that holy morn.

—M. T. Richardson.

A Christmas Legend. (222)

Do you know why the holly has red berries? A long time ago, so the story goes, the trees heard a rumor that if a king should walk in their shade the first tree that should recognize him would become more beautiful than all the others. Now it happened that outside the little town of Nazareth there grew a forest of big cedars, firs, and oaks, and among them one little holly tree. One day a boy came out of the town and walked through the forest. Each of the big trees thought, "He is looking at me;" but the little holly tree as it watched him forgot about itself. Many times the boy walked in the forest until the big trees became so accustomed to him that they gave him no attention. But the holly tree still watched him and said to itself, "Surely if a king were to come he would not be so beautiful as this boy. He is always kind; the birds and the animals are not afraid of him. I wish he were my king; I should like to obey him."

After a time the little boy no longer went to the forest. The holly tree missed him very much; but it thought about him and tried to be like him and to do the things it believed he would want it to do. It was kind to the birds and the animals. It spread its branches so that the birds could build their nests in them. It made little houses down among its roots for the small animals. The other trees thought it was not worth noticing, but it kept sweet-tempered and did not quarrel with them.

The little boy grew to be a man and traveled about the country, telling people about God and how men might please God by loving one another. But one day wicked men took him and put a robe on him such as kings wear, and made a crown of thorny twigs and placed it on his head. Then they nailed him to a cross and over his head was placed a sign which read, "The King."

A wonderful change now came to the little holly tree growing just outside of Nazareth. Between its dark green leaves little red berries began to grow until it was arrayed in a royal

robe of scarlet, because, you see, it was the first of the trees to recognize the King.

Yes, it was Jesus, King of heaven and earth. To recognize him as King, to desire to obey him and be like him, is to become beautiful—beautiful in character. It means to be arrayed like him in a robe of righteousness. Amid the hurry and the excitement, the gift-making and the gift-receiving, the good-will and the joy of the Christmas season, shall we not take time to think that it is the birthday of our King?

But one day's loyalty to the King cannot keep the heart warm and the life true for the remaining three hundred and sixty-four days. The loyalty of Christmas, its love and good-will, must overflow into the rest of the year. The first Christmas carol, sung by the angels that night outside of Bethlehem, must re-echo throughout the year.

He Dwelt Among Us. (223)

The most wonderful event in all the world's history was the son of God becoming man. This happened when he was born as a babe in Bethlehem. He came into the world that he might get nearer to the people, and tell them of God's love. A story is told of a Moravian missionary who went to the West Indies to preach to the slaves. But they were toiling all the day in the fields, and he could not get near to them. So he had himself sold as a slave and went among the other slaves, toiling with them in the fields, that he might tell the story of God's love. This illustrates in a way what Christ did.—J. R. Miller, D. D.

The Beam of Christmas Light. (224)

Beyond the outer ring of the great monoliths, which rear themselves in mute testimony to a bygone age on Salisbury Plain, there stands a solitary stone column. Once in each year—on the morning of the longest day—the level shadow of this isolated stone falls, at sunrise, precisely upon the central altar of sacrifice, standing within the inner ring of the ruins. On the night of the twenty-first of June, the English country folk gather from the surrounding Wiltshire villages, and keep, out on the lonely plain, a watchful vigil, so that at sunrise they may see the shadow touch the altar. All the religious significance that once surrounded this ancient custom has, of course, long since passed away. But the people gather as of yore.

In like manner this Christian continent gathers on the day of Christ's nativity, as the rising of a star falls softly into the manger-bed of Bethlehem, signaling the most momentous birth this old world has ever known. And from this humble cradle, sanctified for all time by the marvelous birth, there has gone forth, not a shadow, as at Stonehenge, but a beam of glorious light, which has kindled every Christian altar, which has fallen like an abiding glory into millions of human hearts, which has touched into newness of life countless dead souls. We gather around the manger-cradle with lofty anthem, thrilling carol and holy prayer. For unto us was born that day in the city of David a Saviour who was and is, Jesus Christ our Lord.—Philip I. Roberts.

A Christmas Prayer. (225)

Father in Heaven, we thank thee for the warm hopes which awake from sleep within us at mention of the name of Jesus; for the new world that began to be when Mary's Babe was born; for one day in the year when brute force falls back at the touch of a Child's hand; for the day when the pleading eyes of our own children beget in us the desire to be gentle, kind and bountiful. We accept this as the revelation of thy yearning heart. Thou hast spoken through the cry of a Babe, and so hast found the joint in our armor. Lord, we surrender! Teach us to surrender absolutely. We would place our barren lives in thy hands, to be regenerated and completely transformed. Not for just one fleeting day, and not for our own little ones only, make us generous, self-forgetful, devoted to others, in thy Name.—Sunday School Times.

She Was Fully Satisfied. (226)

One of Dr. Campbell Morgan's recent stories related to a poverty-stricken fish-wife who was found on Christmas day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of the fare, and the old woman, with face aglow, replied, "Poor fare? Dear heart, don't you see the Lord has laid tribute on sea and land to feed me this blessed Christmas day?"

The Faith of Christmas. (227)

At Clunia, in Spain, a coin was once found bearing the image of Diocletian, and the date A. D. 300. On the obverse side was pictured the hand of Hercules, strangling a hydra, and over it the inscription, "Deleta Christianitas." Thus, to the perverted mind of the haughty emperor, was the power of paganism destined to strangle the story and Gospel of Christ. How fatuous such an idea appears today, as Christmastide draws near! "Jeffrey obliterate 'The Excursion'?" said Robert Southey, scornfully, when he learned that the famous Scots reviewer had so determined in regard to Wordsworth's masterpiece, "he might as well try to obliterate Mount Skiddaw!"

So we gather, as our forefathers gathered, around the manger of Bethlehem—around the manifestation of God in the flesh—where the chasm between earth and heaven is bridged over, where a real communication with God is established through his Blessed Son. Herein lies the real greatness of the festival, making it so unlike any other birthday in the world's history.—Philip I. Roberts.

The Christmas Rose. (228)

On Christmas morning as I go into my garden I see a soft white blanket spreading far and wide. From the long, narrow bed by the old stone wall I lightly brush away the downy quilt, and there, from its circle of rich green leaves, smiles a wonderful blossom—the Christmas Rose. 'Tis white as the snow lying all about, with a crown of golden stamens. A little bud close by is faintly tinged with pink,

and just beyond an older blossom shows a bit of lavender in its fading petals. How courageous is this last flower of the year! Like the blue jays and the woodpeckers, it loves its home so well, it braves the ice and snow, the cold winds and wild storms.

This flower is not a true rose, but is first cousin to the buttercup, and 'tis only by courtesy that we call it after the Queen of Flowers perhaps partly because it is a guest from over the water, its home being in Austria.

A beautiful legend tells us that when the Babe Jesus lay in the manger, a little shepherdess of the plains saw the Wise Men bearing their gifts, and wept because she had not even one tiny flower to put in his hand. An angel who was hovering near struck the frozen ground with his silver rod, and instantly there sprang forth a green twig, followed by a bud, which opened into a pure white blossom with a golden crown. Thus was the little shepherdess enabled to place in the Holy Child's hand the first Christmas Rose.—Margaret W. Leighton.

I Wish I Had a Wish Bone (229)

of a million turkey power! I would keep on wishing wishes on that wish-bone for an hour. I'd wish that every kid alive might have enough to eat; that every one might get enough of Christmas turkey meat. I'd wish that Santa Claus might come to kids across the sea; in Russia, Serbia and France, to kids in Germany! I wouldn't wish for trains of cars nor guns for Europe's lads, but that the good Saint Nicholas might bring them back their dads! If Santa Claus would take the kings and emperors and czars and chuck them into gunny-sacks, and pack them into cars, and ship them up to Michigan and dump them in the lake, I'd have to holler and rejoice, just for the kiddies' sake. If Europe hangs her stocking up this year on Christmas Eve, she'd like to have a little peace dropped in it, I believe. So, please, old Mr. Santa Claus, I wish that when you come you'd load your wagon up with peace, and give poor Europe some!—Charles B. Driscoll.

THE STAR OF BETHLEHEM.

Against a background black with hate
The campfires of the nations blaze,
While blasted cities mourn their fate
And wondering angels stand and gaze.

Yet o'er these scenes of woe and war,
Of broken men and wasted power,
Streams the clear light of Bethlehem's Star,
The world's one hope in such an hour.

The weeping widow checks her tears,
The helpless orphans still their cry,
As Bethlehem's glorious Star appears,
To drive the blackness from their sky.

O Star of Bethlehem, look down,
And may thy holy light increase
Till cruel strife is overthrown,
And all the world shall be at peace.
—S. W. Grafflin.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

TEMPERANCE.

The following paragraphs are clipped from the Bulletin of the Board of Temperance of the Methodist Episcopal Church:

Look at our over-burdened railroads, think of your inconveniences because of car shortage, and then remember: The railroads of the country are carrying 7,000,000 tons of intoxicants yearly.

When you contemplate the shortage of coal, remember that the liquor trade is using 3,000,000 tons of coal a year and would be using 4,500,000 if the distilling of whiskey had not been stopped.

In 1916 the brewers of the United States used 549,810,000 pounds of sugar.

We have heard that it is an easy thing to take candy from a baby, and now we know it.

The candy makers are being put on a short allowance. The brewers are using all the sugar they choose.

Possibly if the candy makers would join the German-American Alliance and enlist the support of the Kaiser, their output would not be limited.

Maybe even the baby would fare a little better if he joined the German-American Alliance. That seems to be the only thing that the government is afraid of.

* * *

We rise to mention Hoboken. Do not giggle. Hoboken is the biggest town in the United States. An order of the President directed the closing of all saloons in incorporated towns if within one-half mile of a military reservation. Hoboken being a German town and not subject to United States authority, promptly announced that she would not obey that order and sent a delegation to Washington to inform the impertinfect. The order was modified for the benefit of fact. The order was modified for the benefit of Hoboken. Also for St. Louis, another loyal German town. Hoch, der Kaiser!

* * *

This is how prohibition is hurting business: Two prominent wholesale and retail liquor stores on Fourteenth street, Washington, D. C., will be remodeled and used as modern offices and stores.

A large saloon on the corner of F and Seventh streets will be converted into a first-class lunch-room.

One of the fashionable buffets on New York avenue will continue business as a first-class drug store.

At the corner of Fourteenth and U streets, where there was once a large saloon, there is now a clothing store which is doing a thriving business.

One of the largest breweries in the city is operating as an ice cream manufacturing establishment.

Others are going into the grocery business.

The Evansville, Ind., Brewery Association has gone into the canning business. It will keep all of its men at work and employ, in addition, many women and girls.

* * *

Coal mine operators and manufacturers of Westmoreland county, Pennsylvania, are sending cries of distress to Washington, claiming that drinking is proving a powerful ally to the Kaiser.

One prominent operator says:

"We are losing in coal output at the rate of 2,000 tons a day, with the nation crying out for fuel, and this lessened output is due to the drinking places around the mines. The men lose many days over their drunks.

"We pay the miners twice a month and all companies together have six pay-days a month. Some miners will patronize saloons until their last money is spent for booze, with a loss of several days, on account of physical unfitness for work."

Mr. Charles L. Huston, general manager of the Lukens Steel Co. at Coatesville, Pa., has laid before the War Department a request that the sale of booze be prohibited in that town and adjacent territory, as it is playing havoc among the workmen.

In Pittsburgh a number of large industries have made similar complaints. The Bessemer Coal & Coke Co., the Superior Fuel Co. and the Ford Colliery Co. claim operating efficiency is being greatly lowered and output lessened at the rate of 2,000 tons of coal a day, because of drinking places contiguous to their plants.

* * *

What Union Labor in Dry States Thinks of Prohibition.

Washington.—I was opposed to the passage of the prohibition act in this state. To the great body of our working men, however, the law has been a distinct blessing.

July 8, 1917. E. P. MARSH,
President Washington State
Federation of Labor.

Colorado.—I voted against prohibition. I am now irrevocably opposed to the saloon. You could not dig up a corporal's guard of trade unionists who would vote for a return of the saloon.

July 22, 1917. WM. C. THORNTON,
President Denver Trades and
Labor Assembly.

Arizona.—Arizona workers are certainly morally better off than they were before prohibition was adopted.

JOHN L. DONNELLY,
President Arizona State
Federation of Labor.

Idaho.—Ten years ago this town boasted 37 saloons. If anyone mentioned prohibition he was sneered and laughed at. Now if a vote were taken, this district would vote dry. The workers now almost all have a bank account. The banks instead of saloons are crowded on Saturday night.

July 7, 1917. ERNEST BECKMAN,
Business Agent, Deputy Organizer
A. F. of L., No. 220, Carpenters and
Joiners of America, Wallace, Idaho.

Iowa.—At the annual convention of the Iowa State Federation of Labor, this year, I was surprised to find a number of the boys who used to think it would be a calamity if the state went dry, telling of the improved condition in their cities since the saloons closed.

July 11, 1917. LEON A. LINK,
Secretary-Treasurer Waterloo Central Labor Union, Waterloo, Iowa.

Oregon.—Since the bone-dry law went into effect, a rich man's law is seldom referred to. I might say that if the question of repealing the present law in Oregon, and going back to the saloons was left to a vote of the union men only, that the state would be so dry that none in 100 years would try to wet it up again.

July 9, 1917. W. B. SOMERVILLE,
Oregon Labor Leader.

* * *

IF ENGLAND AND FRANCE GIVE AMERICAN BOYS LIQUORS THEY WILL LOSE THE MORAL BACKING OF AMERICAN HOMES.

A letter from a Y. M. C. A. secretary "somewhere in France" says:

When I reached the building in the morning there was a taxi in front with a drunken "uniform" inside who had overstayed his liberty and been robbed, and wanted us to vouch for him to the driver. Two nights back on the other side of the street from the Y. M. C. A., a drunken "uniform" was abusing the owner of a restaurant in such vile language that I finally, out of shame for that uniform, decided to investigate. I

tried to quiet our friend and straighten out his trouble, but it appeared that he and another had tried to bluff their way out without paying their full bill. Later I found that they had acquired the unpleasant habit of doing so.

Multiply these instances by a hundred and then by a thousand, and you have the tale of what the "harmless" wine of beautiful France, and the "harmless" ales of old England are doing to the magnificent men sent by the abstaining mothers and fathers of America to face the barbarous Kaiser.

Jean Ribot has solemnly warned the French people of the violent opinion which will inevitably arise in the homes of America if the country's beloved youth is debauched in the land of its befriending.

There is a storm brewing. From the hundreds of thousands of lads who have crossed the water, letters are coming which alarm and distress the homes of America. There is a muttering of discontent. Unless the outburst is foreseen and prevented by wise action, the government will find itself faced by an alarming situation and it will not be a situation created by temperance organizations or the churches. These organizations have concealed many facts in fear lest the indignation which should be directed at a vampire trade be used by sinister groups to undermine the popularity of the war and the heartfelt universal friendship for our Allies.

The coming storm cannot be forbidden by any force or institution. It can only be neutralized by dissipating the cause.

The French and British governments fully recognize these things. They are aware that the liquor organizations, especially the Brewers' Associations, have been the head and front of pro-German activity in this country. General Pershing is authority for the statement that, with their customary courtesy, they have expressed entire willingness to co-operate in any way to safeguard the morals and physical efficiency of the American troops. The British government has forbidden the circulation of alcoholic beverages in the French territory under its control.

The French government and the British government should be requested to forbid the sale of liquors to American soldiers and thus show their respect for the legislation of the United States Congress which forbids such sales within the bounds of its authority.

* * *

PERSONAL.

Miss Charlotte Heckman, who began teaching in the Reading, Pa., schools in 1860, has retired.

When she entered the schools as teacher her pupils were making comforts for the citizens of Reading fighting in the Union Army; when she left the schools the pupils were gathering funds to be used for the care of the American soldiers in the European trenches.—Penn. School Journal.

* * *

Dr. Charles L. Goodell, pastor of St. Paul's Methodist Episcopal Church, New York City, has a leave of absence for the next three months to direct the religious work at Camp Meade, between Baltimore and Washington.

* * *

Dr. Frank Mason North, at the recent meeting of the Congress on Inter-Church Federations in Pittsburgh, said: "The whole world of men is dealing with the questions of daily toil and daily bread, of mutual obligation and service, of personality and environment. Only when the church has found and cleansed the secret living fountains of the civic life and proved to the multitude the absolute completeness of Christ as the Saviour and King of men in themselves and in their associated life, can the church venture to assert that it has not failed."

* * *

Rev. Thomas Spurgeon, one of the twin sons of the late Charles H. Spurgeon and a former pastor of the Metropolitan Tabernacle, died recently in London at the age of 61. He was for some time evangelist at the New Zealand Baptist Union and in 1893 began his London ministry, which he resigned after fifteen years because of ill health.

* * *

At the Northwest Nebraska Methodist Conference this fall two men were admitted to the traveling connection.

One was a young man named Earl T. Engle; the other was his father, L. H. Engle. Earl has a record to make; his father has made one. For the older man has been a local preacher in the conference for 30 years.

This year on the charge which he supplied every member is a subscriber to the Central Christian Advocate, and there are 27 new subscribers to the Epworth Herald, and sixty accessions by conversion.

Besides the son received with Brother Engle, he has two others in the ministry.

And, to touch off the story, the Board of Examiners reported that "Father" Engle passed the best examination of all the eleven who were up for admission this year—not excepting his own boy.—Epworth Herald.

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Bologna University, the oldest university in the world, has conferred the degree of doctor of laws ad honoris causam on President Wilson for his service to humanity. It is a fortunate thing that President Wilson got his several German degrees before last April.—Watchman-Examiner.

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NEWS.

The Catholic priesthood has long been troubled over the large number of Catholic young men who sought the benefits of the Y. M. C. A. The association carefully refrained from anything that suggested proselytizing, but the priests feared that the atmosphere of the association rooms might weaken the spirit of separation which they so persistently cultivate. Various societies have been organized to replace the association. The representatives of these orders have finally devised a plan by which they may all unite to form the Catholic Young Men's Association. If the plan is confirmed by the constituent bodies, the purpose is to parallel the work of the Protestant organization throughout the United States.

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Akron, O., has taken over Buchtel College from the Universalists, to be a municipal university, the head of its public schools. In addition to the regular academic courses it maintains a college of Co-operative Engineering, whereby students spend half of their time in regular class room work and half at practical work in different factories in the city. A School of Home Economics is also carried on for girl students. The university also aims to justify itself as a municipal asset by co-operating with the various departments of the city government.

* * *

Dr. George Herrick, who has spent over 50 years in Turkey, says:

Probably 80 per cent of the Turkish population have opposed the merciless deportations and the horrible outrages on women and children. The atrocities were planned and executed by a small clique of conscienceless Turks who were in power at Constantinople. They were aided by cruel officials sent to the provinces to carry out their orders. The Rev. Dr. Chambers, an American missionary at Adana, says that while the Armenian houses in that city were being systematically cleared—women, children, old people, the sick, all swept out and driven relentlessly forward—an elderly Turk, who was watching the proceedings, was heard to say: "Allah cannot accept this. This is not of Allah. Perhaps the men are traitors, who knows? But not these children, and women and old ones. We shall see what comes to us for this. It is not Allah's will."

Thousands of respectable Turks have been scandalized by the dreadful cruelties they have witnessed and have been made indignant by the folly of killing the artisans, the merchants, the doctors and lawyers of the country, and robbing the land of its best tax-payers.

At the same time the mass of the Turks have been greatly impressed by the fidelity and Christ-like spirit of the Armenians who have refused to deny Christ and have bravely met deportation and death. The unselfish help of American Christians has also made a deep impression on Turkey.—Missionary Review of the World.

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The Boy Scouts are having prizes offered to them for the discovery of high-grade trees of our native nuts, which are worthy of being perpetuated and cultivated. Our native nut trees

are being lost to the world through ignorance or carelessness. The design is to do for our nut trees what has been done for the Baldwin apple and the Bartlett pear. The prizes are from five to fifty dollars. This plan might be worked to the benefit of both boy and country by rural pastors. For further information address Dr. Deming, secretary Northern Nut Growers' Association, Georgetown, Conn.

So many nations are now arrayed against Germany and her allies that the average person has lost count. The fact is that the Teutonic powers are at war with no less than twenty nations, as follows: Serbia, Russia, France, Great Britain, Montenegro, Japan, Belgium, Italy, San Marino, Portugal, Roumania, Greece, Panama, Siam, Liberia, China, Cuba, Brazil, Hayti and the United States.

There are about 12,000,000 negroes in the U. S., their combined wealth being placed at about \$1,000,000,000. They own 21,000,000 acres of land valued at \$500,000,000. Negro churches number 42,000. The death rate is 22 per thousand, as compared with 14 among whites. The chief cause being tuberculosis, 27 per cent of deaths being from this alone.

A law has just passed in France which gives the Saturday half-holiday, with full pay, to the women, six hundred thousand in number, employed in the needle trades. This has been done as a war measure; for they have found that the shorter the number of hours in each working shift, the better the work turned out and the larger the quantity. This is the second piece of legislation affecting the working women in France which has been passed since the beginning of the war. The first was the minimum wage law, passed July 15, 1915.

When Lord Northcliffe and his party visited the offices of the American Telephone & Telegraph Co. in New York City, the distinguished visitor was enabled to listen to the roar of the Atlantic and Pacific oceans simultaneously. A telephone was connected with the transcontinental line to San Francisco, which had for the occasion been extended to a transmitter on the shore of the Pacific at the Golden Gate. Another telephone was connected with a line extending to a transmitter on the shore of the Atlantic. Thus by placing his ear to one receiver and then to the other Lord Northcliffe was able to hear first one ocean and then the other, and by placing the receivers to both ears to hear both oceans simultaneously.

The national convention of the Anti-Saloon League meets in Washington, December 10-13. It will meet in a dry capital city, as the District of Columbia became prohibition territory November 1. Among the speakers will be Bishop L. B. Wilson, Bishop S. P. Spreng, Bishop George M. Mathews, Father Curran, W. J. Bryan, Wayne B. Wheeler and others.

A letter asking that the women be invited to bring their knitting to the church service, was answered as follows in The Ensworth Outlook, the church bulletin of Epworth Memorial Church, Cleveland:

There never was a time in this country when the American people needed so sorely to "wait upon the Lord" as now, and in the midst of the multiplied forms of war work now clamoring for attention, there is grave danger that this duty will be forgotten.

Many persons are already working with feverish pace in their eagerness to do more. Such persons sadly need to have their minds calmed and composed by the service of the church on Sunday. They certainly need to make this a day of rest, if their week days are to be profitable for work.

Nothing could be more distracting to the average worshipper than the proximity of persons knitting.

One would need to be very sure that his week day program was made out with the utmost regard for utilizing every moment wisely and adequately, before taking any part of Sunday for even war work. Sunday must not be a day for "catching up" with the neglected or postponed

work of the week, however good that work may be.

And lastly, it must be said that knitting in public is not always free from the spirit of ostentation and the desire to show an "adorable knitting bag."

The importance and opportunity of the rural church are shown in a recent investigation in Chicago which revealed that in that city fifty-nine per cent of the manufacturers, sixty-three per cent of the bankers, seventy-one per cent of the merchants, seventy-eight per cent of the civil engineers and eighty per cent of the ministers were country bred.

A "Father and Son" banquet was recently held in the Y. M. C. A. gymnasium of Buenos Aires, Argentina, the first banquet of the kind in South America. Rev. George P. Howard, Field Secretary for South America of the World's Sunday School Association arranged the gathering and presided. Mr. Howard says: "There were 100 boys and as many fathers. It was the first time that some of these fathers ever heard a religious talk or had their thoughts turned toward the necessity of training that part of their sons' natures: They took it very well and many were the suggestions for the more frequent holding of these gatherings. We sprang a surprise on the boys. Between courses I called on them to stand up and give their names and say who was their hero. The first boy got up and nearly took my breath away; he gave his name and said that his hero was Jesus Christ. He was a boy of Roman Catholic parents. Six other boys mentioned Jesus Christ as their hero. One said, St. Paul. Several mentioned San Martin, our Argentine national hero. Two chose President Wilson. Quite a number said their hero was their father, and one little black-haired dark-eyed scion of old Spain had the boldness to get up and say that Emperor William was his hero! The whole thing was a bit of an experiment: we had wondered how the people in this country would take to an idea like this imported from the United States.

A private letter to the editor of The Expositor from China says: "During the recent troubles in Peking an army aeroplane flew over the city and dropped a bomb in the Temple of Heaven enclosure, and another into the Forbidden City. A few days ago in Shanghai we heard of the arrest of a Chinese girl under nineteen years of age, for recklessly driving an automobile along the Bund, the principal thoroughfare of the city. But not all China is moving as fast as these two events would indicate."

The greatest Italian cities in the world: New York about 700,000 Italians, Naples about 700,000, Milan about 700,000, Rome about 600,000, Buenos Aires about 500,000.

At the thirty-first annual meeting of The Moody Bible Institute, Henry P. Crowell, president of the Quaker Oats Company, was re-elected president; E. K. Warren, president of the Warren Featherbone Company, vice president, and Dr. James M. Gray, secretary.

During the year in the educational department there was an enrollment of 1633 students, largely men; the correspondence department reported 4,831 students—a total of 6,514. More than twenty foreign nations were represented in the roster. There have been added to the faculty the Rev. Edmund F. Cook, D.D., formerly secretary of Foreign Missions in the Methodist Church South, and the Rev. E. J. Pace of the Church of the United Brethren in Christ, a successful missionary from the Philippines.

In open-air and neighborhood meetings and missions in the factories, prisons and hospitals as well as in the churches and Sunday Schools, more than 10,000 persons have professed conversion to Jesus Christ as the result of the labors of the students of the Institute.

The extension department of the Institute has sent out many men and women over this country and Canada for the conduct of community Bible classes, Bible conferences and evangelistic meetings. It has also carried on a Christian Workers' Bureau without cost to the

workers, locating nearly 300 men and women in permanent or temporary positions as evangelists, pastors, pastors' assistants, mission workers, religious secretaries, etc.

The reports of the financial and accounting departments showed the present worth of the Institute to be \$1,389,320.49. The net cost of operating the work for the year was \$186,813.97, the books closing with a balance on the operating account of \$20.95.

FOOD AND DRINK.

The National Emergency Food Garden Commission is giving awards of five dollars and National Certificates of Merit for the best canned vegetables grown in war gardens, to women over the country from Rhode Island to California.

The names are announced of nineteen winners of prizes in Montana from the State College of Agriculture and the Girls' Canning Clubs of the state.

* * *

The Boston Herald, in April, 1916, reported: "For transporting rum from Boston to the west coast of Africa, \$40,000 will be received by the owners of the four-masted schooner, 'Fred W. Thurlow,' which has just completed loading at the Charles river stores. The 'Thurlow' will carry more than 200,000 gallons for the natives. She is the twelfth ship from the port with a rum cargo in a year. The increase in the demand for Boston rum is said to be due to the stoppage of shipment from England." The following figures show how the United States has taken over this trade of England with Africa: "Exports of spirits from America to Africa, shipped to meet the cutting off of British shipments because of the war, increased from 1,663,000 gallons for the year ending June 30, 1915, to 5,850,000 for the nine months ending March, 1916."

But now The Continent says: Another slam at King Alcohol worth an extra bit of "grand and glorious feeling" is the prohibition which a late act of Congress laid on all exportations of distilled liquors from American ports. That puts a stop at least to the aged scandal of New England rum shipped to Africa to compete with New England (and other) missionaries.

A Clydebank Prohibition Plebiscite.

The statement that working men would adopt a policy of "down tools" were prohibition of the liquor traffic enacted for the period of the war made the National Temperance Council of Scotland resolve to take a plebiscite in one of the large industrial centers of the West of Scotland. This was done last August in the Burgh of Clydebank, near Glasgow, a typical industrial town, the shipbuilding center.

Only one question was submitted on the ballot paper, viz., "Are you in favor of the prohibition of all intoxicating liquors for the period of the war and during demobilization?" The town was divided into 267 districts for the purpose of the canvass, the result was as follows:

In favor of Prohibition, 8,207.

Against Prohibition, 1,861.

thus disavowing the statement that working men in that district, at any rate, are opposed to wartime prohibition.—S. S. Chronicle, London.

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Reasons Why.

Howard B. Grose, D.D., Religious Press Representative in the Offices of Food Administration.

Almost the first question put to a speaker who presents food conservation to a church convention or meeting is, "Why should we be asked to save wheat when millions of bushels of grain are wasted in making whiskey and beer?"

For these very good reasons:

In the first place, we are asked to save wheat, and not a bushel of wheat is used in making whiskey or beer or other intoxicants. Under the Food Act the manufacture of whiskey and all distilled beverages is prohibited, and this took effect Sept. 8, 1917. Therefore, no grain of any kind is wasted in that way. More than that, no wheat is used in England, Italy or France for the distillation of alcohol for beverage purposes.

As for beer, while the Christian people strove to gain wartime prohibition, and many still hope for it, these facts are of interest so far as food conservation is concerned: In 1916 there were used in the production of malt for the manufacture of beer about 60,000,000 bushels of barley, 15,000,000 bushels of corn, and 3,000,000 bushels of rice. This was about 30 per cent of the normal barley crop and one-half of one per cent of this year's corn crop. To prohibit the making of beer, therefore, would save 60,000,000 bushels of barley, which if milled would produce a pound loaf of barley bread per day for 6,000,000 people, if our people could be persuaded to eat it.

Why should Christian people save wheat, then? Because not a bushel of wheat is being used today for the manufacture of intoxicating drinks, and wheat is the one grain our Allies must have and that our people are asked to save.

The fact has been pressed upon us from the first by the Food Administrator that if we are to feed our boys in the war zone and our Allies and win the war, we must somehow supply the Allies with at least 220,000,000 bushels of wheat this year, for which there can be no substitute.

The 60,000,000 bushels of barley now used in the making of beer is equivalent to 50,000,000 bushels of wheat, based on their milling ratios. Therefore, if we could substitute this barley for wheat on an even basis by abolishing the brewing industry we should still need to save 170,000,000 bushels of wheat to send abroad.

We should have to carry out the food conservation program even if the Government were to prohibit the manufacture of beer tomorrow. We are in the midst of war. We cannot make our co-operation as Christian citizens and patriots dependents upon the prior righting of all social and economic wrongs. Hunger will not wait upon reform movements, however righteous. We certainly should not have less beer manufactured if Germany were to win the war. Recognizing the absolute necessity of supplying our Allies with their minimum requirement of wheat, also of meat, sugar and fats, we have but one duty in the crisis—not to question, why not something else, but to throw ourselves unreservedly into this patriotic service immediately required of us. In so doing we are condoning no wrong. Let us discriminate, not charge up to the Food Administration what is not in its province to deal with, and gladly do our patriotic bit. Save food? Yes—and if there is some waste incident to the sudden gathering of great hordes of men in cantonments, then the more need to save. * * *

Food Conservation and High Prices.

"Why doesn't the Food Administration bring down the high prices?" Well, ask another question—Why aren't there two million United States soldiers in France and Italy today, fighting at the front and driving the Huns on the run towards Berlin? Because both take time, thorough preparation, and in case of food prices much voluntary co-operation. But something is being done every day, and to lower the cost of living wherever it is possible is one of the prime aims of the Food Administration, which has already kept the prices of many staples from going much higher. Flour might easily have been twice its present price per barrel if the Food Administration had not established a fair price for wheat and limited flour-millers' profits. Sugar would almost certainly have gone soaring if speculation had not been stonned.

Then some prices have been lowered. Flour has fallen substantially below the August prices. Speculation in Cuban sugar has been stonned, saving an exorbitant price though not securing a sufficient supply. This temporary shortage would have meant a large advance in price had not the Food Administration secured a voluntary agreement from the producers of cane and beet sugar.

Remember also that the Food Administration has no direct control over the retail trade, save where it does an annual business of \$100,000 or more. That explains why, when the price of beef at the packer's door was 14.5 cents a pound, in October, as compared with 16 cents in July, the average price of round steak in 796 cities was 31 cents a pound against 27 in

July, showing that while the wholesale price decreased the retail price increased. Public sentiment, community co-operation, must take that in hand.

How about a shortage of sugar, making it difficult in some places to get any? Well, the Food Administration long ago pointed out what was coming, and made the simple request that our people should save seven ounces a week per person, in order to give our Allies what they must have and supply what we need ourselves. If this had been done, or should now be done, our ration of sugar per person per year would be 67 pounds, while the English have to be content with 26 and the French and Italians with 12. Aren't we willing to share with those who are fighting for us, with the enemy on their territory?

GENERAL.

Some hopeful individual bent upon making a convert sends us from time to time the circular letters of the American Union Against Militarism, a society with "a nice easy job," as there does not seem to be any such thing as "militarism" in America to go "against." If one wishes to fight militarism he should go to Germany and there he will see, as the writer did a few years ago, the real thing.

But in the last circular issued by this association we read that "Bishop Richard J. Cooke has some severe things to say about the conscientious objector. He takes an impregnable stand when he declares 'No man has a right to disobey God. No government has the right to compel him to do a wrong thing.' But he might also have added (the circular continues) that the judge of the man's relations to God can, of course, be only the man himself."

Which is assuming the very thing that is to be proven. In a matter wholly between the man and his God, we may grant the man to be the sole judge. In a matter which affects his relation to his fellow men, we deny it. The party affected has some rights as well as the conscientious objector, although, as Dean Stanley says somewhere in his essays, "The people who are most sure that God has spoken to them seem to care least to hear what God has spoken to others."

The worst crimes which deface the pages of history have been committed by men who claimed to be acting on divine command. The inquisitors of Spain and the witch persecutors of Salem were thoroughly conscientious; just as the men who crucified and beheaded the disciples of our Lord thought they were "doing God service."

In the matter of his prayers and his sacraments and his personal relations to his Maker, the conscientious objector is "the sole judge of his duty," but in those activities which involve the welfare or the woe of his fellow men, his fellow men have a right to be heard and a right to act, and when they number ten thousand to his one they probably are right in their understanding of the divine character and will as against his individual judgment.—The Advocate.

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That there is "nothing new under the sun" has additional verification in the matter of the "tanks" now playing so prominent a part in the battles on the western front. "Tanks" are supposed to be a modern invention; but listen to the painter of "The Last Supper," Leonardo da Vinci, while he writes to the duke of Milan: "I can also construct covered wagons, secure and indestructible, which, entering among the enemy, will break the strongest bodies of men; and behind these the infantry can follow in safety and without impediment."—Northwestern Christian Advocate.

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The Episcopal brethren were holding a street meeting in Minneapolis. A large crowd of workmen had gathered to listen. In the midst of the meeting a radical (alleged to be an I. W. W.) called out loudly for all the workmen to leave the place. The challenge was taken up by the leader of the meeting, who offered the agitator a chance to speak. The only reply he received was a stereotyped demand for a "new practical religion that is interested

in something beside an uncertain heaven." The leader inquired, "Don't you want the old gospel that has built hospitals, schools, orphanages, homes for the widows and fatherless, the gospel that freed the African bondage, the women in China from torture, the children in India from the crocodiles of the Ganges?" He might have added much more but this question provides ample food for thought—if men are inclined to think.—Northwestern Christian Advocate.

* * *

Any man, in order to achieve real success, must have the right ideas about money. A man may easily be happy, successful and highly regarded on eighteen hundred dollars or less a year; but, if he is, it is because he knows how to handle those eighteen hundred dollars, and realizes the power that is in each of those eighteen hundred dollars, and keeps in sight the fact that it takes one hundred cents, or twenty nickels, or ten dimes, to make each one of those eighteen hundred dollars.

On the other hand, a man may have an annual income of fifty thousand dollars and be neither successful nor happy nor highly regarded, because he has not the right ideas about money.

Money is the symbol of worth and power. If you regard money as a constructive thing, something to be used beneficially for yourself, your family and your community, something with which to build up and produce improvements, you are on solid ground. The use a man makes of his money after he has got his hands on it is the measure of his worth.—American Magazine.

* * *

In the church I have often seen the pleasure instinct regarded with suspicion. Again I have seen it exploited, and a tax levied on it to raise a fund to pay a mortgage or to raise a missionary apportionment. Of late years it has been used as a bait with the hope that people might unwarily be amused into the Kingdom. These positions, it seems to me, are all unsound. May the time come when the church will put its cause frankly upon its merits and refuse to receive a dollar that is not contributed out of a loving conviction. It degrades the cause of Christ to make it the beneficiary of the profit on a dish of ice cream, or upon a ticket to an entertainment. And as for drawing people to Christ by amusing them, or by not amusing them, we never shall. Jesus came eating and drinking and John the Baptist came doing neither. Both were rejected. We shall make Christians only by presenting Christ, not something or someone else.

We Christian people should be happy and give happiness chiefly because that is the natural thing for a fully moral person to do, and because it is the aim of pleasure to help to keep the hearts of men wholesome, cheerful, and brave. There is one large class needing to learn that it is natural to pray as it is to play. Another class must learn that if we are made better by praying we also may be improved by playing. Play needs religion to keep it from corruption. Religion needs play to keep it from growing dull and sour.—Chaplain J. S. Dancy.

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I know not how philosophers may ultimately define religion; but from Micah to James it has been defined as service to one's fellow man rendered by following the great rule of justice and mercy, of wisdom and righteousness.

It is not well for a nation to import its art and its literature; but it is fatal for a nation to import its babies.—Theodore Roosevelt.

Christian Education.

Prof. Walter S. Athearn delivered an address upon education and Christian education at the Annual Convocation of the Boston University School of Theology. In the course of his remarks he dwelt on the theory of racial recapitulation, which holds that every individual passes through or recapitulates the adult stages through which the race has passed in its history. Prof. Athearn says: "This has been abandoned in the public school field as scientifically unsound, but perhaps ninety per cent of the boys' works in the churches and Y. M. C. A. Associations of the country is still based on this doc-

trine. Chief among the fallacies of this theory are its violation of the well-known laws of habit and the doctrine of use and disuse. The wise educator does not try to wear out undesirable tendencies; he tries to starve them to death through disuse.

I once found myself a member of a gang of boys in our village. I was in what our recapitulation friends call the "gang stage," when the gang instinct is supposed to develop. We know now that there is no such thing as a "gang instinct." There is a budding, developing social instinct which leads the boy to form his social groups, just as it leads his father to join his lodges and his mother her clubs. The gang is a result, not a cause; hence the educator can determine the character of the gang. The formation of undesirable gangs in the community is an evidence of the underfed social nature of the children rather than an evidence of some mysterious biological entity called the "gang" instinct.

One day this gang of which I was a member undertook to teach me the fine art of chewing tobacco! I had never seen charts showing the baneful effects of tobacco on the body, nor statistics of the economic disadvantages of using tobacco.

But many a time I had heard my father tell my mother that as far back as he could trace his family he could not find the record of any one bearing the family name who ever used liquor or tobacco, and then he would add, "How proud we'll be if our boys can maintain the family record!" As a little tot I used to straighten up and say to myself, "Well, he can count on me. I'll be an Athearn."

That day when the boys of the gang tried to teach me to chew tobacco, they threw me down in the dust of the village street. Several of the boys held me and one boy rubbed a plug of tobacco across my teeth. While, with jaws closed as with the set of death, I said to myself, "Well, they can kill me if they wish, but I won't open up."

And why did I not open up? Was I the gang's boy? Well, not that gang's boy. I belonged to another gang. Over the shoulder of the big boy with the plug of tobacco I could see, in my mind's eye, my father, looking on; over his shoulder I could see my grandfather; over my grandfather's shoulder I could see my great-grandfather. I could see a row of Athearns from myself reaching clear back to Adam, all looking down to see whether or not I would maintain the Athearn ideal! When the church and the home can stamp proper ideals upon the consciousness of the child, it will be possible for the child to go out into the world but not be "of the world." *****

I have defined education as the introduction of control into conduct, and I have tried to show that control of the human being must be in terms of internal ideals, instead of in terms of a blind, biological adaptation to external excitements; in terms of a capacity to live up to ideals, rather than adjustment to environment.

***** I began by saying that education is the introduction of control into experience. I went on to say that religious education is the introduction of control into experience in terms of a great religious ideal. I close by saying that Christian education is the introduction of control into experience in terms of the standards and teachings of Jesus Christ, and that it is the supreme business of both prophets and teachers, at this crisis in the world's history, to see to it that the reconstructed world order shall be Christian.—Zion's Herald.

I don't know to what extent men give God credit for what they have and for what they are,

but I do know that when the average man fails he usually says: "I am what God made me." But when he succeeds, he declares: "I am a self-made man."—Stelzle.

The Congregationalist's summary of the message of the Congregational Council just held at Columbus is this:

1. That the normal work of the churches must go on. The ordinary day's task still furnishes for a great majority of American Christians the main field for witness bearing and Christian service. The routine work of the church should proceed on its customary basis. The glamor which surrounds the man in khaki should not divert us from instructing young minds, from sustaining public worship, from efforts to reach the unevangelized, to establish those within the fold in the Christian virtues and to push forward into the great missionary areas at home and abroad. This is foundation work.

2. The Columbus Council sends forth a clarion call to uphold our government in the unflinching prosecution of the war.

3. The Columbus Council said that the churches must do more than transform their chapels into Red Cross stations, buy Liberty Bonds, and give to the Y. M. C. A. They must not suspend or soft-pedal any part of the message that came from the lips of Jesus Christ.

4. What the Columbus Council says to the churches finally is, "Never Again." Such tragic days as these must never recur in our world. The task of reconstructing it after the pattern of Jesus Christ is not second in importance to that of winning the war.

MOTION PICTURES.

It is popularly supposed and rightly so for many years that in order to obtain motion picture projection that would be in every way satisfactory, it would be necessary to have a machine of excessive weight in order to obtain stability.

After many years of experimenting, the DeVry Corporation perfected a Portable Motion Picture Projector that weighs but twenty pounds, utilizing pressed cold rolled steel in place of heavy cast iron, getting many more times rigidity and many less times the weight.

As time passed and the Projector showed that it would produce results under the severest conditions, as it was carried to all parts of the world and used in all climates, it began to attract favorable attention to those who desired Projectors for practically permanent installations combined with a quality of workmanship enabling the novice to take care of the Projector and eliminating the use of a tool box full of tools.

The Gary Public Schools proclaim the DeVry to be the most practical Projector for school use. It is also used in Government service both in America and abroad. In Churches, Y. M. C. A.'s, Hospitals and Institutions of all kinds, the DeVry has proven a success.

Above everything else, the DeVry Portable Projector can be attached to an ordinary light socket, as it does not consume over 500 watts current. It will project any size picture up to 12 feet in diameter at any throw up to 80 feet—truly a remarkable achievement. It is motor-drive, takes standard size reels and film, is easier to carry than a traveling bag and as simple to operate as a phonograph. Guaranteed with a bona fide registered two-year guaranty is sufficient evidence of the DeVry qualifications.

The DeVry Corporation is just putting out a new and elaborate catalogue more comprehensive than any they produced heretofore, a copy of which they will gladly send to any of our readers upon request.

Magazine Articles of Value to Ministers

The Century, November. 35 cents.

Absorbing the Alien, M. E. Ravage.

Fairfield County Mobilizes, Wallace Thompson.

Sledge-Traveling, Robert E. Peary.

The Last of the Czar's Exiles, Fortier Jones.

Kaiser and Volk: An Autocratic Partnership, Samuel P. Orth.

The American Magazine, November. 20 cents.

Why I Believe in a Future Sate, by a father whose son has gone to war.

A Preacher Who Gets Less than a Mail-carrier, Henry H. Pasma.

The American Review of Reviews, November. 25 cents.

Russia, a Bird's-eye View, T. Lothrop Stoddard.

New Aspects of Education in England and

France, Lyman P. Powell.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

An endeavor to know God is more successful if several work together on the plan. Friendship with God is not merely a personal affair, it is a social affair. Teamwork in the religious life is just as important as teamwork in science or in athletics, for we are not merely individuals—we are parts of a whole. The experience of each one is valuable. Meet together once a week for comparison of notes of progress, for discussion of matters of common interest, and possibly for some objective piece of service or friendship that you wish to carry out together. As the days go by, there comes to most people a progressive consciousness of a personal character. When going to sleep or waking, the thought of God comes into one's mind with a vivid and personal feeling, and one becomes aware of a mutual and personal affection which has been established. Thousands who are predominantly motor-minded will come into closer consciousness of God in the world of action. It is helpful to unite with others and compare notes weekly.—Luther H. Gulick.

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I. BIBLE SLACKERS.

Judges 5:16, 17, 23; Neh. 3:5; Acts 13:13; 2 Tim. 1: 15, 2 Cor. 8:7; 9:8; 2 Pet. 1:8.

Expository Notes.

Times of great national crises are apt to enrich the language with new words. Situations before undreamed-of, deeds never before known, emotions never before aroused, produce new words and phrases or give to old forms of speech new force and new meaning. Words are still used that came into our language during the Civil War. The present world war has given a new force to half-a-hundred phrases. One of these vigorous words is "slacker," for one who shirks his duty. The word burns with the fiery scorn of the English people.

Though the word is new, the person indicated has existed all along the ages. There are slackers here and there throughout the Bible pages. The references show four groups of slackers held up to the condemnation of the centuries. The Watchman-Examiner says of these: About 450 B. C. Nehemiah was rebuilding the walls of Jerusalem. It was not an act of patriotism or civil pride merely, but a work of piety, for the preservation of the national life, through which in time the Messiah would come. We have a record of the many good men who gave unstintedly their service in putting up the walls, amid perils and hostilities. An entire chapter is taken up with the name of these worthies. There is one blot in the list—"And next unto him the Tekoites repaired; but their nobles put not their necks to the work of the Lord" (Neh. 3:5). These nobles were an ignoble set of men. Being in a position of authority and influence they were under a larger obligation to meet the duties confronting them. The work went on without them, but the stigma put upon them has remained here for nearly 2,500 years. This historian has pilloried them. Nehemiah and his fellow laborers looked upon them as slackers. Millions of people, since that time, have read this incident and looked upon them with contempt. Deborah, at a critical time in the nation's history, met men of this spirit. She issued an appeal for men. The country must have them or go down. The peril brought out the fine quality of the tribe of Zebulun—"Zebulun was a people that jeopardized their lives unto the death." But Reuben, Dan and Asher kept quietly at their homes. They were slackers, Deborah holds them and all like them up to scorn.

Curse ye Meroz, said the angel of Jehovah. Curse ye bitterly the inhabitants thereof; Because they came not to help Jehovah, To the help of Jehovah against the mighty. The victory came, but they had no share in it. They lacked both patriotism and piety.

Every good man must be on his guard against the elements of slackness. John Mark failed at a time when his help was needed. The incident showed an element of weakness in his character for which Paul censured him. But he came in time to be a man on whom Paul could lean, a man of great usefulness in the first century, the writer of the Gospel bearing his name. One act of slackness is no proof that the entire life will be defective. Phygelus and Hermogenes were slackers in Christian friendship. Paul was in jail in Rome and stood in great need of friendship, kind words, and the help that comes from seeing familiar faces. Paul wrote this record: "This thou knowest that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes." They might have helped Paul and thereby have helped the cause of Christ—they missed a great opportunity and failed in a great duty. Paul was a man living a life full and running over. A favorite expression of his is "abound." No bare doing a deed satisfied his ardent soul. He would "go the second mile." He advises the Corinthians to abound in every good work—a "blanket" commission!

The term slacker is a word of reproach. "Doing his bit" is an expression of honor. In the reformation days Erasmus, a better scholar than Luther, more cultured, said that he was not made for a martyr. He belonged to the tribe of "slackers."

A "slacker" is the very opposite of an "abounder." A large percentage in the average church membership is the slacker kind. The pastor of a large New England church said lately: "One-third of my membership is worthless. They do not count in giving, in attendance, in help to prayer meeting, in church work, in adding strength to the cause of Christ." At their baptism they made a public covenant with Christ and the church to live full lives. And then gradually, steadily they became and remained "slackers." It is one of the great problems of the church today, equal to that of converting the heathen world, the task of reclaiming, of building up, of inspiring the large element of slackers in the church membership. It is always an inspiration to look upon the bronze statue of Nathan Hale, his hands bound behind him and his last words: "I am sorry I have only one life to give for my country." Spiritual heroes were those men in Acts 5:41—"rejoicing that they were counted worthy to suffer dishonor for the Name." Jesus demands and is worthy of the fullest measure of devotion, the life that turns the face to him, not the back.

Plan for Our Meeting.

Give out the first four references to four persons, each one of whom explains his reference, gives briefly its story. Let the pastor comment on the last two.

Topic for discussion. Am I a "slacker" or an "abounder"?

* * *

II. "THESE WORDS OF MINE."

Matt. 7:24 R. V.; John 6:63; 17:8.

Expository Notes.

One who listens to the words of Jesus and heeds them is a wise man. Jesus says that these words, which are of spiritual things, have a spirit and life in themselves, because they were given to him by God. Those who receive them and obey them also receive a divine spirit and eternal life.

But beyond this straight meaning of these verses, another thought is suggested. "These words of mine," in the light of history, do seem to have an enduring life in themselves. In the beginning of the fourth century, the emperor, Diocletian, endeavored to suppress Christianity as an organization inimical to the Roman government. Shrewdly perceiving the effect of the Christians' sacred writings in inspiring them to

constancy, Diocletian made his chief attack upon the Christian Scriptures. Many copies were seized or given up and were burned. Diocletian flattered himself that he had destroyed the "Christian superstition" at its source. But the gospels and epistles were patiently copied again, page by page, and in ten years Christianity was tolerated by imperial edict.

In the Papal persecutions of medieval times, again the Bible was the proscribed possession. But, as before, the more they were burned, the more they were printed, and the attempted destruction only scattered the books the more widely.

"These words of mine" not only have a life that persists against attempted destruction all through the ages, but they flourish in all nations, among all races, and in all classes. They speak to the heart of ancient and modern, of rich and poor, of peasant and sage, of Hindoo and Chinaman, African and American.

They have had a charmed life against hatred, but can they survive indifference? A deadlier foe than the fire of persecution is the dust of neglect.

Plan for Our Meeting.

Ask for instances of the transforming effect of the words of Scriptures, independently of personal exhortation. Missionary literature is full of such stories.

Topic for discussion. How can we promote the reading of the Bible in our church?

Thoughts on the Theme.

What amazing vitality resides in the words of Jesus Christ. The influence of every great teacher reaches beyond his own generation; but has that of any other teacher persisted as long and as marvelously as that of Jesus? And in all the world, among every people, and in every day, the effects of the acceptance of "these words of mine" seem to be the same. There is a transforming element in them. A man in Japan walks over a hundred miles to Tokyo to get a fragment of the Bible, and reads a message from Jesus which illuminates his mind, reveals the truth, and sets his soul free from the burden of its sin. A man in Africa, dwelling in darkness, reads one day a strange statement about One who said that He was the Light of the world, and he accepts the new teaching, and the Light that lighteth every man shines into his soul. A man in China has a deep hunger that his devotion to the gods of his ancestors cannot satisfy, and he reads of One who said, "I am the Bread of Life," and he believes the word, and the hunger of his soul is satisfied with the Bread of God.

What is the subtle thing that inheres in the teaching of Jesus that gives it such remarkable vitality, and such transforming power, even centuries after it was first given to the world? May the answer not be in the statement of Jesus Himself: "The words that I have spoken unto you are spirit, and are life"?

The fact that "these words of mine" were spoken by One "having authority" infused them with a strange potency. But every teacher speaks with a measure of authority. How was the authority of Jesus different from that of other teachers, that it furnished such novel and persistent potency to his teaching? Why does his message fit into the needs of every day as the words of other teachers do not?—The Christian Advocate.

* * *

A Bible colporteur in Spain one day entered a village and offered his Bibles for sale. The village priest ran to the colporteur, tore the book out of his hand, and angrily exclaimed, "These books shall never enter my parish!" He roused the people to anger, and they took up stones and cast them at the man.

Six weeks later he again approached the village, hoping the people would fail to recognize him. To his astonishment, the very first man he met welcomed him, saying, "A great change has come over us, and everyone desires to purchase your book." A merchant of the village had picked up the book in the marketplace. Leaf after leaf was torn out to serve as wrappers for salt, sugar, rice, and other groceries, thus entering every hut in the village. Through this means the people became acquainted with the gospel, and were burning to learn more of

the wondrous message which had been conveyed to them by a leaf of the Bible that the priest thought he had destroyed. The village became a center of Christian activity.

* * *

Thirty years ago a Chinese farmer bought a New Testament from a colporteur, but for twenty-three years saw neither a missionary nor a chapel. He read the Book, however, burned his idols, and became a Christian. Seven years ago his son, traveling across country, heard an evangelist preaching doctrine similar to that his father professed and was propagating. Father and son visited the evangelist, bringing the New Testament which they had used for from twenty to thirty years. The first four or five pages were quite worn with constant handling. So well had it been read that the father could repeat large portions of it. Father and son have both been baptized and have gathered fifteen others into a church—The Missionary Intelligencer.

* * *

Into the hands of a man in Argentina there came, by chance, a copy of the New Testament. Reading it he was converted, and became very active in leading others to Christ. One of these friends was later taken to a hospital and during his convalescence, was studying his Testament with great interest, when it was suddenly snatched from him by a clerical minded attendant and thrown out of the window. As it fell it struck a passing soldier on his shoulder. He stooped and picked it from the pavement, started reading it, became interested, took it to his home and ultimately became a useful Christian as a consequence.—Miss, Review of World.

* * *

III. GIFTS FOR THE KING.

Matt. 2:1-12.

Expository Notes.

Delightfully, poetically, prophetically large and broad is this story. Strong, clear, sharp outlines to this picture, not dimmed nor blurred by petty, insignificant details. And so the story has had wonderful fascination for the race all through the centuries. The picture has glowed on memory's walls and imagination has deepened its colors and added vividness to the figures as the years go by. We see the stately white camels with their oriental trappings, and the dignified Eastern sages with flowing white beards. We see the perplexity of the inhabitants of Jerusalem and the jealous fear of its ruler at the startling question of the visitors. What did the strangers think to find that they had plodded to the westward long, weary months to reach a people who knew naught of their quest, and cared nothing, except for a suspicion that their pleasures or comfort or gains might be interfered with by the news? What do converted heathen think today when they come to America, which they had fondly supposed to be a Christian land, to discover how little Christ's rule is recognized here?

It matters not from what land these strangers come, Arabia or Persia, or what sort of a star—miraculous meteor or astronomical conjunction—beckoned to them and guided them on their way. We know that in some dim, groping fashion they had come to believe that the Great King had been born on earth, into a kingdom that was his own by lawful and undisputed right. And they hastened to do homage to him, and to offer him gifts that recognized his authority over them. No oriental king was ever approached by his people except they brought gifts as well as homage to him. And so these Magi opened their treasure-caskets and offered to the tiny king wonderful gifts.

The medieval writers imprisoned this wonderful story into a very definite frame of fact and fancy. They said the strangers were three in number, that they were kings, and their names were Gaspar, Melchior and Balthasar. Their gifts were symbolical and prophetic—the gold was for a king, the frankincense was used for worshipping God, while the myrrh, the aromatic gum used to anoint the bodies of the dead, pointed to a mortal, a man who should one day die. And so the medieval writers saw in the three gifts recognition of Jesus' sovereignty, his divinity, and his humanity. How much of all this symbolism did the Magi see? Was it not

more probable that they but brought the best and most costly products of their country to do honor to the king they sought? Thus, unconsciously, they symbolized the world's tribute to Jesus. We must bring him gifts, not only because they are due to him as our King, but because it is of the essence of love to give. We need not seek foreign lands for strange gifts. We have only to take of our own possessions, of the surroundings of our own daily life, for our gifts to the King. So our gifts will not be alike, for our possessions differ. But each must bring his best—for only so can we express our love and gratitude, only so can we show our homage and allegiance to our King.

One will bring the literal gold, one will bring time and effort, to exalt the King and spread the Kingdom; all can bring interest and prayers in its behalf.

We bring gifts to a friend on his birthday. This time when we celebrate the birthday of the King is the ideal day in which to offer him gifts. And never were money and workers more needed in the varying activities of the Kingdom than now—relief for people of desolated lands, for war orphans, maimed men, Red Cross work, Y. M. C. A. work in army camps, hospitals, abandoned mission stations, the "Mass Movement" in India—the list is startling and inspiring. It is a trumpet call to the conflict with Satan. All this besides the ordinary task of our churches and the pioneer work in the western and southern mountains, and the institutional work in our great cities.

The need is a challenge to the church. Let us meet it with royal gifts to the King. Paul accounts for the royal gifts of his beloved Philipians by saying that "first they gave their own selves to the Lord and to us"—they gave themselves to God and his church. This is the greatest gift of all. But, if sincere, it carries with it one's time and labor and money.

Plan for Our Meeting.

Topics for discussion: The unusual demands upon the church. What will be my answer to the challenge of circumstances? My gift to the King.

* * *

Thoughts on the Theme.

His First Earnings. One Sunday morning, just as service was beginning, a little nine-year-old lad handed an envelope containing five pesos (\$2.50 U. S. gold) to the Rev. E. Velasco, a native Methodist preacher in Mexico.

"Pastor," he stammered, "I want to give this special offering to the church. It is all my own. I've just learned the ink-making trade. The first ink I sold brought me these five pesos. They are so precious that I want you to accept them, and I hope they will help just a little bit in the extension of the Kingdom."—*Epworth Herald*.

An Indian one day asked Bishop Whipple to give him two one dollar bills for a two dollar note. The bishop asked, "Why?" he said: "One dollar for me to give Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

The native Christians in Korea show a remarkable willingness to give their time to seeking others. Ten days, fifteen days, twenty, thirty, forty, fifty days, even eighty and ninety, of such effort, were volunteered at one of the great Bible Classes, to which men, too poor to pay for carriage, will walk one hundred miles. At a gathering in Ping-Ying of 1,800 men, no less than 22,150 days' labor for soul-winning were thus volunteered, equalling the labor of one man, preaching Christ continuously for sixty-five years.—*East and West*.

IV. YOUR MASTER.

Matt. 23:10; Matt. 6:24; Josh. 24:15; 1 Kings 18:21.

Expository Notes.

All Christians have a master, Jesus Christ. We have but one master, for it is impossible for a man to serve two masters of differing aims and

conflicting orders. Literally, Matthew's phrase is "No man can be a slave to two masters." The supreme control of Jesus Christ is indicated. He must have a man's whole heart and undivided service. That which most commonly usurps the sovereign place in the heart is wealth. There is no objection to riches per se, only as a master. Money, like fire, is a good servant but a bad master.

Our relation to God is decided by our own will—and we must choose, actively or passively. Our choice must be based on an act of the intellect, a survey of conflicting claims. Look at the proofs and decide whether you think Jehovah or Baal is God. Having arrived at a conclusion, choose whether you will serve Jehovah or the gods of your ancestors or your neighbors. And a failure to choose consciously, is an unconscious decision. For every one has a master, whether he will or no.

The next thought is that one becomes like the person whom he admires and voluntarily serves. The choice of Jesus as Master of life involves a growing similarity to that Master.

The *Zion's Herald* says: The choice of a master must be made. A man may say, "I will have no master." "I will rule myself—be my own boss." But invariably he is ruled by some one or something, just the same. Every one has his master, whether deliberately chosen or not. No one thinks he is more free and independent than the roistering drunkard making an exhibition of himself on the sidewalk—absolute slave of appetite, the bond-slave of sin. The Christian has simply come to himself, realized that he must serve some one, and has decided that Christ will be his Master.

The choice must be deliberately and personally made. That is, one cannot become a Christian by proxy. He may sometimes vote, he may sometimes fight for his country, by proxy; but a man can never become a Christian by proxy. He must tend to this thing personally. Neither his wife nor his secretary can do the choosing for him. He must deliberately decide and choose Jesus Christ for his own personal Master.

One cannot wake up in the morning and discover that he is a Christian, and hardly understand how it happened. One is always "there when it happened."

The choice must be natural. The Christian doesn't have to choose Jesus for his Master just as some one else did; the emotions and circumstances will not necessarily be alike in the case of every choice. It must, it ought to be natural—just the way the person who is doing the choosing would naturally do it. Some will begin the Christian life with a blaze of glory, tremendous emotions, like Saul on the Damascus road, like Augustine behind the garden wall, or Jerry McAuley in a New York mission. Others will make the decision quietly, simply, thoroughly, without so much of demonstration, like Matthew, Andrew, Timothy; like Evangelist Sunday, who, as he heard the Gospel call on the Chicago street corner, was somehow reminded of his mother's prayers, and simply said, "Good by, boys," to his swearing, drunken companions. God doesn't make two leaves alike, nor two identical roses; and it is not likely that he would make, or demand, two religious experiences to be just the same. The way of it is irrelevant; the sincerity and naturalness of the choice is the thing.

The choice must be exclusive. A Christian is not a man who has Christ on Sunday for master; money on Monday; appetite on Tuesday; pleasure on Wednesday; fashion on Thursday; temper on Friday; pride on Saturday. A Christian must have only one, that one Jesus Christ, for master. Every day, and all the day, he must be enthroned. The attempt to have several, or even two masters, results disastrously. "If Baal be God," let a man choose him, and worship him; but let him never choose two, or try to mingle the service of Jesus with another. When a man presented himself to Jesus whom he suspected of such designs, Jesus put him to the test immediately: "Go, sell all that thou hast, and then come, follow me." "Let the dead bury their dead, follow thou me."

"And is like that Master" is the second and essential requisite of a real Christian. To choose

Christ is but to register in the school; a pupil is expected to make progress. Under a master, it is assumed that a disciple will grow in likeness to his teacher in the thing studied. With Handel chosen as a teacher in music one must naturally begin to display some of the characteristics of Handel in playing. It is said that the students of Williams College who had studied under the great president, Mark Hopkins, could be detected anywhere by a certain style or culture, or method of thought, which Dr. Hopkins put upon all his students. Something like that happened to Paul, slave of Jesus Christ, for he admitted once, "It is no longer I that live, but Christ liveth in me." After a man

chooses Jesus Christ, lives with him and obeys his teachings, it must be true that he reflects more and more of the spirit of his Master, as "beholding as a mirror the glory of the Lord," he is transformed into the same image from glory to glory.

Alexander the Great once came upon a soldier in his army named Alexander, who had been found guilty of cowardice, and he said to him, "Either change your name or your conduct." Jesus must feel like saying the same to some of us who bear his holy name.

Plan for Our Meeting.

Topics for discussion. The World's Masters. My Master. Proof that Jesus is One's Master.

Week of Prayer for the Churches

December 30, 1917-January 6, 1918.

To the Churches of Christ in America:

In the year now behind us, the whole civilized world has been solemnly called to learn in the school of God.

We have been forced to distrust our feeble measures of the power, the wisdom, and the love of God. We have been driven to question both the adequacy and the finality of our interpretation to the world of our Lord Jesus Christ. Non-Christian writers in the East have boldly challenged Christianity. The Holy Spirit is leading us through our failure, not only to a deeper search, but also to an earnest expectation of what other nations, more lately come under the influence of the Gospel, may realize in the risen, exalted and omnipotent Son of God.

The things that are shaken are crumbling, and the realities of life have proved the realities of faith.

We are called anew to exercise the unspeakable privilege of prayer. The magnitudes of the time are so great that nothing human can compass them. God has pressed back into our trembling hands the supreme instrument of approach to himself.

Did ever year open with a more clamant need for what is represented by the World's Evangelical Alliance? The Alliance mobilizes the faith of the world for common prayer, Christian unit and co-operation. These are preludes to insight and vision, revival and new spiritual life, in preparation for the sure fulfilment of the promise to His coming, "whose Kingdom is an everlasting Kingdom, and whose dominion is from generation to generation."

We are,
Yours in the fellowship of Christ.

The Federal Council of the Churches
of Christ in America.

Frank Mason North, President.

The following are the topics for the Week of Prayer approved by the Evangelical Alliance. The Federal Council will send the Call to the Week of Prayer to any pastor for one dollar per hundred.

Sunday, Dec. 30.—Topic for Sermons and Addresses.

"The Eternal Things."—Dan. 4:3; 2 Cor. 4:18; Heb. 11:10; 12:27.

Monday, Dec. 31.—Thanksgiving and Confession. Thanksgiving—For the unnumbered mercies of the year now closing. In spite of the awful antagonisms of war, for the ever-widening circle of brotherhood in Christ.

Confession—That Christian witness, even at its best, so little reflects the mind of Christ.

Prayer—That the followers of Christ, speaking the truth in love, may make no compromise with evil. That the number of those who look for his glorious appearing may be increased.

Scripture Readings: Acts 17:24-28; Matt. 11:28-30; 1 Peter 2:21-25; 1 John 2:3-6; 1 Thess. 5:22.

Tuesday, Jan. 1.—The Church Universal—The "One Body" of Which Christ is the Head.

Thanksgiving—For the body of Christian witness throughout the ages. That a common purpose is drawing the various Communions together. For heart-searching in the churches concerning their inefficiency.

Confession—That when the Church has failed the cause is not in her Lord, but in herself.

Of the Church's failure to reach the young manhood and young womanhood of the world. Petitions—That 1918 may witness new advances towards Christian unity. That through sanctification of the Spirit, love of the truth, and new gifts of wisdom and energy, the witness of the Church may become the beacon of the world. That the primary duty of the Church to evangelize may be given its true place.

Scripture Readings: Eph. 2:13-22; Heb. 11:32-12:2; Eph. 4:11-16; Mal. 3:10; Prov. 23:22-26; 2 Thess. 2:13-15; Matt. 28:18-20.

Wednesday, Jan. 2.—Nations and Their Rulers.

Prayer—That the purposes of God in Christ may be sought and known among the nations. That in the development of their national ideals, the nations may find Christ. That efforts for the establishment of lasting peace among the nations may be divinely guided. The reconstructions may be considered and effected with due regard to the Word of God and the things which are eternal. That the burdens of rulers, and of those who make and influence public opinion, may be laid upon the hearts of Christians everywhere. For smaller nations sorely troubled and suffering through the war. For all servants of the community. Scripture Readings—Prov. 14:34; 21:1; 1 Peter 4:19; 2 Pet. 3:9; John 12:20-32; Isaiah 2:2-4; 1 Cor. 4:1-5.

Thursday, Jan. 3.—Families, Schools, Colleges, and the Young.

Thanksgiving—For the blessing attaching to family life. For the comfort and assurances of a blessed immortality in bereavements.

Petitions—That the privileges and responsibilities of parenthood may be gladly accepted. That in households, family worship and "the nurture and admonition of the Lord" may have first place. That in their readings, amusements, and companionship, the young may be kept unspotted from the world. For blessing on all teachers. That in all institutions of learning, the fear of the Lord may be the beginning of wisdom.

Scripture Readings—Psa. 127; 2 Cor. 1:4; 1 Cor. 15:54-57; Matt. 18:1-6; Prov. 1:7, 9:10-12.

Friday, Jan. 4.—Home Missions.

Petition—That the needs of every class in the community may find an echo in the heart of the Church. That Christian sympathy, fair dealing, and mutual respect as between employers and employed, may bring men together in mutual regard.

Scripture Readings—Matt. 22:1-10; Prov. 22:1-2; Jas. 2:1-9; Mal. 2:10; 2 Cor. 3:12-18.

Saturday, Jan. 5.—Missions Among Moslems and Heathen.

Thanksgiving—That even a world-wide war cannot delay the wheels of His chariot. That the churches in the mission field are frankly assuming their responsibilities. That religious liberty is becoming universal.

Prayer—For churches and missions suffering through the war. That the heritage of the Church may be enriched by the faith and fresh experience of the young churches. That amid the necessary modifications of form and method, the Lord's messengers may hold fast eternal truth.

Scripture Readings—Dan. 2:34, 35, 45; 4:1-3; Isaiah 40:1-8; Matt. 2:1-11; Eph. 4:4-6.

THE KESWICK CALENDAR FOR 1918.

The calendar not only serves as a daily reminder of the great convention in Keswick, England, where thousands gather every July for the "deepening of the spiritual life," but it brings daily messages of just the sort that come with such power from the Keswick platform. The Calendar pad is mounted on an artistic board back with a beautiful view lithographed in colors, and each of its pages contains the date in bold figures, a choice Scripture text, and the little spiritual message so admirably adapted for meditation. A number of writers are men who have spoken at the Keswick convention. Great living devotional writers are represented, such as Bishop Moule, Andrew Murray, F. B. Meyer, Dr. Griffith-Thomas. Others are of the past generation, as Dr. A. J. Gordon, Spurgeon, A. T. Pierson, while an older generation is represented by Augustine. Many American Christians will be glad to learn that this exceptional little calendar can now be had conveniently in America. (Bible Truth Depot, Swengel, Pa. Single copies, 50 cents, postpaid. Two copies, 90 cents; six copies, \$2.50 in one parcel. Special prices on larger quantities.)

A CONVENIENT BOOK FOR CHURCH TREASURERS.

We have had the pleasing experience of examining the Church Financial Record, with statements in duplicate—made by the use of carbon paper.

To post up every week the contributions made every Sunday by churches of 100 to 1,000 members is no small task for any church treasurer. It often means to "sit up nights" till very late, posting up the books.

Much of this tiresome work, indeed, a third to a half of it, is saved by the use of this most suitable, sensible, record book, and for our readers' sake we gladly call attention to it. Meigs Publishing Company, Indianapolis, Ind., will gladly send sample sheets to any inquirer who will ask for them, and name this paper.

CHRISTMAS MATERIAL.

Every year pastors, superintendents and teachers are at a loss for material to make up a Christmas program for the Sunday School that shall bring the great truth of this holy season in an interesting way. A booklet, entitled "Holiday Help," just published by J. H. Kuhlman, Loudonville, Ohio, solves the problem. It abounds with entirely new and sparkling Recitations, Class Exercises, Action Songs, etc. It seems to treat the matter from a new angle—in short, it is different from anything else on the market. Nearly every number is carefully worked out as to gestures and effective presentation. Wherever any paraphernalia is necessary, the publisher offers to furnish same. Here is abundant material to get up a pleasing Christmas program on short notice. It sells for 25 cents.

Another booklet by the same publisher, "The Birth of Christ," a dramatized version of the Bible story of Holy Night, continues in great demand. The third edition is just off the press. It has been given in nearly every state of the Union. Not only Sunday Schools, but colleges, seminaries, brotherhoods, Bible classes, leagues, etc., have put on this remarkable drama. With

the complete instructions that accompany the outfit, it should not be difficult to present it in any locality. It will create a sensation, wherever given, and bring the story of the Christ to the hearts as never before. Single copy, 25 cents.

PREACH CHILDREN'S SERMONS.

If you want suggestive material and forty-four delightful, pointed, inspiring story-sermons, get this book, "Finding Out God's Secrets." Worth many times its cost. More than a thousand sold within a year. Not a disappointed buyer. Send 50c to Rev. C. A. McKay, First Congregational Church, Brockton, Mass. Book sent by return mail.—Adv.

A SERMON BY MAIL.

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of the Dr. David James Burrell's sermons are gratuitously distributed at the evening service every Sunday (usually about 35 issues per annum), from October to June inclusive.

For the convenience of persons wishing to receive the sermons weekly a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Merce' E. Boyer, 1 West Twenty-ninth Street, New York City—Adv.

MOTHER AND CHRISTMAS.

I think back through the years, to my earliest recollection. I see a woman with an eye that flashes swift as an archangel's wing and a mouth that breaks with laughter, singing lullabys; a woman, who, with hand grasping the Unseen Hand, walks the briar bordered paths of life unashamed, unafraid, unharmed. Her tongue is without guile, having never been the messenger of a lie. She told me there was a Santa Claus, and I believe her. He brings me no longer drums and fifes. But he still brings to me the vision of my mother and the music of that angelic chorus which sang at creation's dawn and at the hour of man's redemption.—Vice-President Marshall.

REMEMBER the SOLDIER BOYS

who have gone from your church, at Christmas. My Folding Waterproof Service Case fits into the shirt pocket. It contains calendar, identification card, pocket for photos, and booklet "Orders From the Great Commander" with selected portions of scripture under military headings. Price 50 cents. 25% discount in lots of 50 or more. Belle Case Harrington, Bowling Green, Ohio.

GIFTS FOR SOLDIERS.

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LET GERMANY MONOPOLIZE TERRORISM.

It is true that the German methods have aroused intense anger, and the provocation to strike back by any means is obvious. The German treatment of women and children in Belgium and northern France stands out as one of the greatest obstacles to future peace. The air raids on England have been even more stupid than wicked, because Germany beyond question is planning for a resumption of her foreign trade on an immense scale after the war is over, and evidently fails to perceive that her criminal methods—far more than her deeds in recognized warfare—will stand in the way of her future prosperity in so far as the good-will of her neighbors is concerned. It should be the determination of the Allies to smite German military power, while abstaining in so far as possible from resort to any of those methods of cruelty and terrorism that have so deeply disgraced the German name. Since the German government is so identified with these bad methods, let them remain a German monopoly. To retaliate would make matters worse, even at present.—American Review of Reviews.

ON GUARD AT THE READING GATE!

It is a fine thing to guard our homes against alien soldiers of whose purposes we are well aware. But it is also very important to guard them against other insidious foes that creep in under the disguise of friendly entertainers to plunder and destroy the cherished ideals, the lofty standards, the clear views that have given the home its character.

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The Companion is \$2.00 a year. If you do not know it, by all means send for sample copies giving a forecast of what the next volume will bring. By adding 25 cents you can also get McCall's Magazine, the best fashion authority for women and girls—both publications for \$2.25.

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* * *

The forty-fourth annual volume of Peloubet's Select Notes on the International Uniform Sunday School Lessons is on our desk. It has all the usual good features of this publication, pictures, diagrams, outlines, references to literature and art, explanations, etc. It also suggests for each lesson a different topic and viewpoint for the different departments of the school, and often a different memory verse for the primary, junior or intermediate class, though all have the same general scripture. These are called the Improved Uniform Lessons. Published by W. A. Wilde Co., Boston.

There were so many ways, Thou couldst have come—

Lord of incarnate life and form Thou art—
That Thou shouldst choose to be a helpless babe,

Held to a woman's heart,
Doth seem Thy tenderest miracle of love;
For this, more wondrous than love sacrificed,
All women, till the utmost stars grow dim
Must love Thee, Christ!

—Ednah Proctor Clarke.

The poorest man in the world is he who has nothing except money.

Learning reads the volume through;
Wisdom comes and orders, "Do!"

When a man misses the road to success, he usually insists that some one changed the guideposts.

"T'WAS a pity our
Dominie wasn't a
horse instead of a man;
then we could have shot
him when we had worn
him out."

Every Minister Should Read
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New York, 158 Fifth Ave. Chicago, 17 N. Wabash Ave.

IS THERE A SANTA CLAUS?

Once a little girl wrote this letter to the editor of the New York Sun:

"Dear Editor: I am eight years old. Some of my friends say that there is no Santa Claus. Papa says: 'If you see it in the Sun, it's son'. Please tell me the truth. Is there a Santa Claus?"

"Virginia O. Hanlon."

And the editor of the Sun, Mr. Charles A. Dana, mighty man of invective and sarcasm, became "even as a little child," and wrote the following charming reply:

"Virginia: Your little friends are wrong. They have been affected by the skepticism of a skeptical age. They will not believe except they see.

"Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas, how dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no child-like faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

"Nobody sees Santa Claus. The most real things in the world are those that neither children nor men see. Only faith, fancy, poetry, love and romance can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing so real and abiding.

"No Santa Claus! Thank God, he lives and lives forever. A thousand years from now, Virginia—nay, ten times ten thousand years from now—he will continue to make glad the heart of childhood."—Casual Essays from N. Y. Sun.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John H. Jowett, D. D., Rev. Charles E. Jefferson, D. D., Rev.
E. W. McCorkle, D. D., Rev. R. A. Torrey, D. D., Rev. M. B. Lambdin

THE PROMISE OF LIFE

REV. JOHN H. JOWETT, D. D.

Text: "The promise of life which is in Christ Jesus." 2 Tim. 1:1.

Here is a man face to face with what the world calls death, and yet almost the first words of his last letter express a quiet, sunny exaltation in the assurance of life. It is the season when he is face to face with Nero. On the one hand the master of legions, the arbiter of destinies, the callous, bloody murderer, steeped in unfathomable vice; and on the other hand an old man, poor and unknown, bruised and bowed with many afflictions, weak and almost friendless. And yet in the heart of the apparent weakling there is born a message buoyant with inspiring joy, steeped in sunny serenity, and warm with the assured possession of indestructible life. The sword and the malice of Nero cannot touch the apostle's treasure. Imperial injustice cannot rob this man of his inheritance. His treasure is "laid up in the heavens." Nero cannot despoil his life, for "his life is hid with Christ in God." The executioner's arm is impotent.

Mark the suggestive setting of my text. In the middle of it there is the precious treasure "life." On the one hand of the treasure is the incorruptible "promise," and on the other the invincible "Christ." It is as though the treasure were enclosed in a wonderful casket, safe and indestructible. To get at it, in order to despoil it, one would have to destroy the "promise" and to overcome the "Christ."

I. "The promise of life." What is this life? The only deathly, deadly thing is sin. Whatever truly lives does so because sin has no place in it. Where sin is, death is; the absence of sin is the presence of life. Life, therefore, is freedom from spiritual disease. Life is health, haleness, wholeness, holiness. The "promise of life in Christ Jesus" is therefore the promise of a character incorruptible and undefiled. Now, holiness has two primary characteristics. They may almost be described as its negative and positive features. On the one hand it denotes freedom from disease; on the other it signifies the attainment of strength. Negatively it is an emancipation; positively it is an education. Let us glance at the negative aspect. The Word of God speaks of the sovereignty of sin as a "kingdom of darkness." The unholy are the citizens of the kingdom, and they are described as the pitiable victims of its tyranny and its filth.

The kingdom of darkness is a tyranny; its victims are held down in the most awful oppression and servitude. They live in what the psalmist calls "a horrible pit." But they are not only enslaved, they are also defiled. They are the children of degradation, they live and move in the "miry clay." These are the pri-

mary aspects of the kingdom of the night. Its victims are imprisoned and unclean. Now, the negative side of holiness is the attainment of freedom, an emancipation both from the despotism and the impurity of the kingdom of the night. The vocabulary of emancipation alternates between these two ministries. We are "delivered;" we are lifted out of the horrible pit. We are "washed;" we are cleansed from the miry clay. We are "released" from the servitude; we are "cleansed" from its degradation.

Emancipation has its complementary ministry in education. The freed may be the maimed. The liberated may be the imperfect. When the slave of the Southern states was emancipated he was only an emancipated babe, with sleeping and sluggish capacity and endowment. He needed all the ministries of culture to lift him out of his babyhood, and bring him into the larger stature of the matured life. It is even so with the soul. Its emancipation leaves it infantile; its powers are undeveloped; its endowments are unpacked. The positive acquisitions of holiness consist in the unfolding of this dormant and hidden wealth. My religious discernments are in need of culture. My sense of the Infinite requires refinement. My perception of God must be sensitized. The more exquisite tendrils of my spirit must be drawn out that I may "apprehend the length and breadth and height and depth, and know the love of God which passeth knowledge." My moral discernments are in need of culture. My sense of duty requires invigorating. I require a keener discernment between the self-seeking and the disinterested. My intellectual discernments are in need of culture. The power of seeking and acquiring truth requires strengthening.

A man's intellectual enlargement is greatly helped by the moral growth. "Thought expands as by a natural elasticity when the pressure of selfishness is removed. The moral and religious principles of the soul, generously cultivated, fertilize the intellect." My social discernments need to be cultured. My affections require enlargement and purification. They must receive purity and dignity. They must be converted from wavering instincts into fine and illumined principles. I need not go further in enumerating the parts of my personality that are in need of enrichment. Suffice it to say that holiness is more than spiritual freedom; it is spiritual culture. The once-while slave is not only liberated, he is reaching out to all goodness and righteousness and truth. Holiness is, therefore, aliveness. This is the promise of life in Christ Jesus.

"The promise of life." We speak of the promise of spring, but the real promise of the spring is not to be found in the first early flower which timidly appears above the half-warmed earth. The first flower is a token of the promise, but the promise of spring is found in the warmer breath, in the raised temperature, in the changed temperature, in the increased energy which is subtly moving out the roots of things. I visited some porcelain works the other day. I was taken into the showroom, which was full of exquisite specimens of finished ware. Just outside the showroom there were samples of the raw material out of which the chaste and delicate objects had been made. There was the clay, and there the flints and there the bones. Was this raw material the promise of the perfected goods? No, the promise of beauty was not in the bone or flint or clay, it was in the workman's thought, and skill, and taste, and affection.

It is even so with the promise of life, the promise of holiness, of spiritual aliveness. It is not found in some little grace which has risen within my spirit; some small affection, some tiny flower of truth. My promise of holiness is found in my Master Workman, in his thought and skill and unfailing love! "He is able;" the promise is found in the Workman's power. "My thoughts toward you are thoughts of good;" the promise is found in the Workman's thoughts. "This is the will of God, even your sanctification;" the promise is found in the Workman's purpose. "I have loved thee with an everlasting love!" the promise is found in the Workman's affection. I have hope of final apprehension of holiness, because for this very holiness I have been "apprehended of Christ Jesus my Lord."

II. "The promise of life in Jesus Christ." This is the seat of the promise. The secret of life, of aliveness, of holiness, is fellowship with

Christ. All the language of holiness is the language of fellowship and communion; "believe," "know," "eat," "drink," "love." To be in communion with the Master is to receive the ministry by which holiness is attained. To sincerely desire to be in Christ is to be already in him. "Blessed are they that hunger and thirst . . . for they shall be filled." Being in Christ we continually receive from him the resources by which we become possessed of the beauty of holiness. His "love" steals into us like a river. "I am the water of life." He washes us without ceasing. Who has not noticed the wondrous cleansing of the tide-washed rocks? And the tidal flow of spiritual influence will continually wash my life and keep it free from all kinds of defilement.

Perhaps a more tender image will serve my purpose better. I went out into my garden this morning and every blade of grass had been washed into newness of life. The cleansing ministry had come as dew. "In Christ" I shall receive this gentle ministry of cleansing, and all the commonplaces of my life will be beautified by the ministry of spiritual dew. In Christ I shall receive continual sustenance. "I am the bread of life;" he will satisfy my needs, and at the same time he will feed my hunger and encourage my aspiration. In Christ I shall receive continual illumination. "The words that I speak unto you . . . are life." His converse with me in my daily walk will be a power of renewal, and my communion with him will strengthen my powers of spiritual vision.

By this wonderful fellowship we shall at last attain! "God is faithful who promised." Let us offer ourselves in full and complete surrender to the ministry of the Lord, and our emancipation will be succeeded by a spiritual education, and across our fair heads shall be written at last the triumphant words, "Holiness unto the Lord."

JESUS IS KING

REV. CHARLES E. JEFFERSON, D. D.

Text: "Where is he that is born King of the Jews?" Matt. 2:2.

It was a question asked by certain travelers who had come to Jerusalem from the East, and the man most troubled by the question was King Herod. The reason of this was that Herod was a ruler himself, and he did not wish to have another king inside of his dominions. There is never room for two thrones in one kingdom. Herod at once made diligent inquiries as to the section of the country in which the new-born King had arrived, and when he was told that he was to be found in Bethlehem, he ordered every male child in that village under two years of age to be murdered. Thus determined was he to get rid of a possible disputer of his sovereignty. Blood flowed because the baby came into the world with the title of King.

I. What happened at the beginning of Jesus' life went on happening to the end. The Herods of Palestine were always in a state of perturbation and were constantly plotting to kill him. The kings of political and social and ecclesiastical life were from the start dis-

trustful of him. He jeopardized the security of their thrones. If he had been willing to play the part of a gentle and sympathetic physician, making war on the empire of pain, the whole land would have chanted his praises. But he claimed to be King! Had he been content to be the expounder of beautiful ideas, the interpreter of glowing ideals, his countrymen would have listened to him with pleasure, and he would have gone with honors to his grave. But he claimed to be King! Had he been satisfied to be a friend and companion, consoling men in their sorrows and helping them in their difficulties, many roses would have been strewn on his path, and he would have won a high place on the roll of benefactors. But he claimed to be King! He was always acting in a way which implied regal distinction. He had a manner of speaking altogether unique. He awed men, and at the same time exasperated them. They did not like to hear a peasant speak as though his word were final. He made demands on men's consciences which aroused opposition. He expected of them a more implicit obedience than had been demanded by

Solomon or Moses. He did not hesitate to ask men to lay down their life for him. This is the fashion of kings. He said one day to a company of disciples: "Ye are my friends if ye do the things which I command you." Only monarchs speak with so peremptory an intonation. No wonder men asked in perplexity: "Who is this?"

II. And yet he did not look like a king. He had none of the pomp and circumstance of kings. He wore no crown. He wielded no scepter. His robe was not purple. He did not ride in a chariot or on a horse. No retinue of armed men followed him up and down the land. He did not shake the earth with his tread. In no respect did he live up to the part of an Oriental ruler. To his contemporaries his claim to kingship seemed preposterous, and sometimes blasphemous. For he did not hesitate to claim to be monarch in the vast realm of the spirit. One day he sketched a picture of the judgment day, and he placed himself upon the throne. He told parables which implied that the final destinies of men were in his hand. A robber in the hour of death asked him to remember him when he came into his kingdom. On one of the last Sundays of his life Jesus allowed the crowd to chant around him the words of an ancient Hebrew poet: "Blessed is the King that cometh in the name of the Lord!" They called him King, and he did not rebuke them.

III. It was this assertion of his kingship which caused the storm to break at last on Jesus' head. The crowd which thronged the door of Pilate's court-room shouted loud and long: "We found this man saying that he himself is Christ a King!" Here was a charge direct and clear, which Pilate as a Roman governor was bound to take notice of. Calling Jesus aside he asked him bluntly: "Art thou a king?" And the answer which the prisoner returned so awed the heart of Pilate that he scarcely knew what to do. He desired to get rid as soon as possible of a man the like of whom he had never seen before; but when he suggested granting him release, the crowd blazed with indignation that melted down the Roman's resolution. Above the Babel of discordant shoutings came clear and strong the words: "If thou release this man, thou are not Caesar's friend; every one that maketh himself a king speaketh against Caesar!" It was this cry which broke the procurator's will. He could not in safety release a man who was claiming to be a king. Tiberius Caesar brooked no rivals. Setting the prisoner before the crowd, he exclaimed: "Behold your King!" and with one accord they screamed: "Away with him! Away with him! Crucify him!" The chief priests chimed in, saying, "We have no king but Caesar!" It was because Jesus claimed to be a king that the Jews and Romans decreed that he should die. Over his head was written in the three chief languages of the world: "Jesus of Nazareth the King of the Jews." Jesus Christ was crucified because he claimed to be King.

IV. The tragedy narrated in the Gospels is only the story of a tragedy continued to the present hour. Jesus still claims to be King; but now as of old Herod is enraged against

him, and the multitude shout: "We will not have this man to reign over us!" As a genial and gentle teacher, Jesus has many admirers. His teachings are extolled by all who have minds capable of appreciating high and noble thought. The whole world is glad to praise him as an ethical guide without a peer. The moral precepts promulgated in the Sermon on the Mount are eulogized by men of many schools. One of his rules has been labeled "golden" by the common consent of mankind, and the picture of the Good Samaritan has been hung up as a sacred picture in the gallery of the soul of the world. The multitudes are eager to praise and honor Jesus as a teacher, a philosopher, a poet, an idealist, a reformer, a lover of humanity. They hesitate only when they are asked to crown him King.

And yet it is at this point that he is most insistent and inexorable. Obedience is the one virtue for which he contends from first to last. Without obedience he promises no man salvation. It is only the obedient heart which is able to understand his words. Men are to show their love for him by obeying him, and it is by this obedience that the world is to be redeemed. No one is permitted to count himself a disciple who is not willing to obey. This is the tone of all kings. They demand swift and absolute subjection to their will. Their will is law, and peace and prosperity are found only in obedience. Jesus stakes everything on his kingship. His whole religion is foundationed on the fact that he is King.

Christmas is coming, and at Christmas we naturally think of Jesus. Which Jesus are you going to think about? Shall it be the Jesus of picture, or the Jesus of song? The Jesus of the artist's is a lovely figure to gaze upon. For centuries the multitudes have looked upon that face and are not yet wearied. The Jesus of song is still more beautiful. 'How sweet the name of Jesus sounds in a believer's ear?' Jesus has been the theme of innumerable anthems, and oratorios, and cantatas, and carols, and all of us are ready every year to join in singing the Christmas songs. The Jesus of the Biblical narrative is also entertaining. We never grow weary of hearing the story of the baby who was born in Bethlehem, and whose mother laid him in a manger.

The world has long had the Jesus of song and picture and story. Singing about Jesus is not enough, nor is looking at the pictured face of Jesus sufficient, nor is celebrating the birthday of Jesus adequate. The Jesus of God is a King, and nothing but obedience to Jesus will lift the world out of its distresses. How solemn are his words: "Not every one that says, Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, and then will I profess unto them. I never knew you!" He puts to us the question with which he confounded his disciples in Jerusalem: "Why do ye call me Lord, and do not the things which I say?" There are words we need to ponder amid the festivities of Christmas. Where is he that is born King?

The problem of our life is to bring the Herod in us into subjection to Christ the King. Herod is of the earth earthy. Herod lives solely for himself. Herod is averse to service and to sacrifice. Herod despises the way of

the cross. Herod is always planning to murder Jesus. He would murder him because Jesus insists on being King. It is God's will that Jesus should be the Ruler of our heart, and

Christmas is an angel from the court of heaven sent to remind us that all who are wise lay at the feet of the King the gold and frankincense and myrrh of an obedient life.

A GREAT SONG AND GREAT SINGERS

REV. E. W. McCORKLE, D. D.

Text: "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest and on peace, good will towards men." Luke 2:13, 14.

In all literature there is no more astonishing narrative. The greatest events have given birth to the greatest songs. "The Watch on the Rhine," "The Marsellaise," "God Save the Queen," and "My Country, 'Tis of Thee" all vibrant with the birth throes of nations. The siege of Troy inspired the song of Homer. The fortunes of Aeneas, that of Virgil. The fall of man, that immortal epic, Paradise Lost. Miriam's enraptured song got its thrill from the Red Sea triumph. Handel's Messiah owes its life to the life of this Babe of Bethlehem. The Magnificat of Mary and the Benedictus of Zacharias are the natural accomplishments of the outburst of this celestial choir, appearing for the second time in the impressive drama of the world's history. What a song! We would expect such an event to be hymned by the angels. The loftiest history utters itself in the loftiest poetry. This song has thrilled men through the centuries and is realizing itself in the world today. It is unearthly, yet real and true as are the brilliant choristers that are startling the midnight with their music.

If Shakespeare did not write the dramas that bear his name, and if this imperial dramatist is dethroned, we must find another whose genius will account for these marvelous productions. So those who render the music for such a stupendous incident must be "real musicians, harpers of God, singers for eternity."

I. It is not strange that a hush fell on the sheep-keepers when this strange visitant said, "Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David—a Saviour which is Christ, the Lord." "There is born to you a Saviour." "And the glory of the Lord shone round about them and they were sore afraid." This fear evidenced the greatness of these poor sheep-keepers. While their flocks went on grazing quietly they were awestruck. Only man has vast fears. He knows the spiritual and unknown. His vague, prostrating terror is at once a sign and gauge of his grandeur. An unquiet conscience is at the bottom of all our fears. Guilt is the secret of our misgiving and misery. We all yearn for a daysman, a Saviour. The Lord, our righteousness, can speak peace to our fear-strung hearts by putting his peace into them. "That in Me ye might have peace." Christ indeed is the very Saviour we need. This poor earth is sin-cursed and filled with sin and shame and sorrow. The Saviour comes to touch the race and pour into its veins a new life joyous with forgiveness, health and hope and to deliver them who through fear of death were all their lifetime subject to bondage."

The Divine Saviour, which is Christ the Lord. Look! A helpless infant, a babe, wrapped in swaddling clothes! And Christ the Lord! Impossible! But look at that babe in the light of today. Out of that stable has grown the twentieth century civilization; the stone that Daniel saw cut out without hands has filled the earth.

Gibbon in his eloquent introductory chapter of the "Decline and Fall of the Roman Empire" refers to the considerations which, in his judgment, account for the rapid rise and establishment of the Christian religion.

Among them he places a belief in a supernatural Saviour. That alone can account for the fact that a few fishermen from Galilee, without wealth, without learning, without a sword, should have, with their cross of wood, in three centuries climbed the throne of Caesars.

The manger was mightier than the throne, the swaddling clothes than the imperial purple, the Babe than the kings of the earth. That humble grotto witnessed the birthplace of the force that undermined the religions of the old world and of the movement that has made a new earth, and will eventually usher in a new heaven.

In the map of Strabo the civilization of the then known world hovered about the Mediterranean. After an interval of nineteen centuries the map of today represents the civilization of the world with a foothold on every continent and in the islands of the sea.

II. What influence has been at work in the meantime? Whatever it be it accounts for Christendom, for it practically shuts in the civilization of the now known world.

That line at the same time shuts out what is known as the "regions of darkness." Is this not remarkable to say the least? The prophet, in his panoramic vision, beheld this development of the ages when he saw the "Wonderful," the "Counselor," the "Mighty God," the "Everlasting Father," the "Prince of Peace."

He saw the first age with its Startler and Wonder Worker, the next ushering in, as Counsellor, the era of learning with schools, colleges and universities, opening the way for the era of Power, that of the Mighty God, holding in his hand all the agencies of commerce with its laws, letters and wealth, the very concentration of all power; this in turn yielding to the philanthropic period with the Everlasting Father and the spirit of love as shown in orphanages, asylums and all charitable institutions, to be followed by "The Prince of Peace," Christianity's grand consummation, the fulfillment of the angels' chorus, "Peace on earth, among men good will."

This is the evolution of the cradle and carries with it the stamp of divinity. The manger

is the only rational explanation of all succeeding history. For in it was born the Saviour, Christ the Lord.

The people of the North Cape in Norway, when the long night of winter is closing and the sun is about to reappear, are seen gaily dressed on the tops of the mountains awaiting with eagerness its first beams. When they appear they all exclaim, "Behold the sun!" So after the long, dark night, in the full splendor of this day of the Sun of Righteousness, we can say, "Behold the Sun!" For the "dayspring from on high hath visited us to give light to them that sit in darkness and in the shadow of death." "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Which things the angels desire to look into. Therefore the angels sang glory to God in the highest.

III. He is a universal Saviour. "Good tidings of great joy which shall be to all people." It has been said that a nation is not made by men, but by a man. One man, arising out of an obscure and unorganized people, by his extraordinary power and prowess, welds feeble scattered tribes into a great conquering empire. Men like Napoleon and Washington have changed the map of the world; Caxton multiplied the intellectual power of the world; Newton and Darwin have changed the science of the world; men like Watt and Stephenson have revolutionized the industrial world.

This remark is strikingly true in the spiritual world. Guttenberg with his printing press, Galileo with his telescope, Columbus with his compass, Shakespeare with his dramas, are not grouped around a great orator, a great warrior, or some mighty man of science or letters, but round that monk of Wittenberg who stands with an unchained Bible in his hand, this Book that revealed an universal Saviour.

So on the hills of Judea was born a peasant child at whose birth angels sang and at whose throne millions bow today. "Alexander, Caesar

and Napoleon founded empires on force and they perished. But this Child built an empire on love, and millions at this moment would die for him." Cemented by the ties of universal brotherhood they worship at his feet at this Christmas time.

Under the influence of his Gospel the nineteenth century saw the world one neighborhood, and the twentieth century will see it welded into one brotherhood. When every wheel stopped and every man stood with bared head at the hour of McKinley's burial it was an impressive demonstration of the unification of this great nation. That was by death. Here is an instance of the world united by the life of a man.

As Babel's confusion found its concord at Pentecost, so the world, shattered by sin, is restored by Christ. The Child that lay in his mother's arm prayed before he did that they all might be one. And the world-wide pulsation of the Christmas tide is the answer of his prayer. This joyous Christmas, therefore, is good tidings of great joy to all people.

IV. The chorus of the song. "Glory to God in the highest, peace on earth, to men good will." The child Christ is the revelation of God's good will to men and his purpose to give them peace. "In Me ye shall have peace." Fear is not the word for this glad Christmas time. There was not much joy before Christ came, and there is not much now where he is not known. But as the weary hearts of men, sick with sin, turn toward this Christ Child today they have a strange longing for the peace of which the angels sang.

He is indeed a Saviour; yes, the Saviour, the Divine Saviour, the Universal Saviour, and worthy altogether of the praises of saints as well as angels. 'For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, peace on earth, among men good will.'

THE TWO PATHS

REV. R. A. TORREY, D. D.

Text: "The world passeth away." I John 2:17.

There can be no greater folly than that of sacrificing the permanent for the transient. Many a man has sacrificed lifelong peace of conscience for the momentary gratification of some appetite and everybody said, "What a fool!" But the man who sets his affections upon this present world, rather than upon the eternal God and upon the eternal good that he imparts, is the transcendent fool. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Happy is the man who shapes his life according to this great truth. This text gives us three conclusive reasons why worldliness is utter folly.

I. First of all, worldliness is utter folly because "the world passeth away." The experiences of every day of our lives is a commentary upon these words. How fast the world and all that is in it passes! Take, for example, wealth. How it slips through men's

fingers! A man is a millionaire today, a pauper tomorrow. When I first went to Chicago I was introduced to a man with whom I was expected to have somewhat intimate relations, who, on the day that I was introduced to him, could have retired from business worth two million dollars. But adversities came, and he was soon absolutely penniless. His case was one among many of a similar character that I have known. How many men there are who once were in affluence, but who today are suffering for the very necessities of life!

Take the applause of men. Most of us court the applause of our fellowmen, and long to be admired for our genius, or our scholarship, or our legal or commercial ability, or some other kind of ability, or for our eloquence, or for something else; but if there be anything in the whole world that is fleeting it is the applause of men. How many men can all think of who were once popular idols but today are utterly despised or forgotten! Worldly pleasures are more fleeting still. A night of gay-

ety is soon followed by a morning of emptiness and disgust. How brief indeed is the longest worldly enjoyment! Take power over men. Many of us long for that; we long to first in politics, or in business, or in society, or in the church. But power does not last. "The world passeth away."

The world passeth away in four ways:

1. By loss. Today you have it, and tomorrow it is gone. The most insignificant causes may operate to sweep away a man's fortune in a day. Sudden and unexpected turns in the market might make half the millionaires of America paupers tomorrow; indeed, they are likely to do so in the next six months or a year. When I left Minneapolis to go to Chicago, there were certain men who were the rulers of the financial world in that city. The panic of 1893 came and left many of them practically penniless. My own father in twenty-four hours, by a bank collapse, lost everything he had in the world. He went to bed one night worth a large amount, and awoke the next morning penniless.

2. "The world passeth away" by loss of power to enjoy it. A man may still have the world but lose his power to enjoy it. He has it, yet he doesn't have it. As far as he is concerned, it has passed away. For example, there are men today of great wealth who by reason for ill health, old age, insanity, or some other cause, get no enjoyment out of the world. The healthy man of thirty, who has two thousand dollars a year, gets more enjoyment out of it than the broken-down man of sixty, who has two thousand a day.

3. "The world passeth away" by death. How much good does any one get out of the world after he is dead? I may be a millionaire, but if I am a dead millionaire all the good it does me is that it makes it pretty sure that there will be a row among my relatives over my will. The man who is a millionaire tonight and dies tomorrow is not worth a cent day after tomorrow.

4. "The world passeth away" by destruction; that is, the world itself shall be destroyed. Everything in this old world is doomed; it is under sentence of destruction. The modern traveler wanders through the ruins of ancient wealth and pomp and regal splendor. I have wandered for hours among the ruins of ancient castles, where once gathered the beauty and pride and gaiety and chivalry, the pomp of military greatness and political power of bygone days, and I have watched the snail crawl over the walls, the only inhabitant of a once noted palace. And some day every palace, every great building, all our monuments and all the glories of which we boast, will lie in ruins, and the people who now live for these things, where will they be? In hell. "The world passeth away." What fools we are to live for this world, for its wealth, for its pleasure, for its fame, for its power; it does not last, it passeth away. By the loss of it, by loss of power to enjoy it, by our own departure from it by death, by its ultimate destruction, it passeth away.

II. Our text gives a second reason why worldliness is utter folly; because the world does not satisfy while we have it. Not only does the world pass away, but "the lust there-

of," that is, our desires for it, and our enjoyment of it. The world does not satisfy. We can not keep it long, and it does not satisfy while we do keep it. Where is the man whom wealth has satisfied? Men have amassed fabulous fortunes, but where is the man who has been satisfied with his wealth, no matter how great it is? There is not one! A happy millionaire is a rarity, and when you find a millionaire who is happy, it is not his wealth that has made him happy. Barney Barnato rolled in wealth, but he was so utterly miserable in spite of his wealth that his friends had to employ a man to follow him wherever he went to keep him from committing suicide, and one day Barnato seized his opportunity and flung himself into the ocean to drown the misery of his empty and wretched heart. A fat purse may fill your belly but it can not fill your heart. A full purse never means a full heart. Do the pleasures of this world ever satisfy? Go to the ball and look on at the dancers. Are the people there happy? Are they satisfied? Go to the gambling-room. It is often elegantly furnished; wine sometimes flows like water; but are the devotees of the gambling-table happy? What is the name that men know the gambling-place by? "A gambling-hell," and it well deserves the name. Do fame and applause satisfy? The man who lives for the world in any form, lives for that which does not satisfy and for that which does not last. Worldliness is utter folly. The man who lives for this world, for its wealth or its pleasures, its power, its fame, or anything it can give, is not wise.

III. Our text gives a third reason why worldliness is utter folly, and that is because, while the world does not last, and while it does not satisfy while it lasts, there is something that does last and that does satisfy; that is, doing the will of God. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." What we have seen about the world is dark; but let us look at the bright side, for there is a bright side, a gloriously bright side. "He that doeth the will of God abideth forever." That certainly is not gloomy; that is glorious! Wealth will vanish, pleasure will cease, palaces will crumble, all man's pomp and pride will pass away, our earthly life will end, but if I am doing the will of God, I will live on and on forever. Oh! what fools we are to set our hearts upon things of a day when we can have the things eternal!

Here are two men; one is living for the things of this world and he gets them. See him, as he adds his hundreds to his hundreds, his thousands to his thousands, his millions to his millions. See him, as he builds and decorates and adorns and furnishes his city home. See him, with his vast country estate, his magnificent palace and his lawns and gardens and forests and lakes. See him with his limousines and his private yachts and motor boats. See him at his table, laden with everything that the high-priced chef can conceive. Now he has all. But wait; we go forward a few years, he is dying. As he lies there with his head bolstered upon the pillow, everything is the costliest silk and the finest linen; diamonds shine from his person; his wife, as she bends over him, is elegantly appareled, and diamonds flash on her fingers and in her ears and around her neck.

How much are they worth to him? Now he is dead. What has he now? Nothing. Poor fool! But here is another man who lived for God; he has done God's will; he has had the joy of the Lord every step of the way, and now he is dying. The room is very plainly furnished. There is a cheap mattress on his bed and a cheap pillow beneath his head. There is no silk and no fine linen here. The wife who stands beside that bed is plainly dressed, wears no jewels, but there is the light of faith and joy in his eyes and in hers. Now he is dead. No, he is not dead, he has just begun to live. The instant he closed his eyes upon this world, he opened them in the glory world, and eternity stretches before him. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." Each one of us has to say for himself whether he will live for the world or live for God. To live for the world is consummate folly; to live for God is the highest wisdom; to live for the world is to make a failure of life, an utter shipwreck of life. But that is not the worst of it, it is to make an utter shipwreck of eternity. To live for God is to make a glorious success of life, of the life that now is, and the life that is to come.

IV. But what is the will of God, which we are to do if we are to abide forever? Our Lord Jesus himself has answered in John 6:28, 29. "Then said they unto him, What shall we do, that we might work the works of God? Jesus

answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." God's will, which we must do if we would live on forever, is simply to believe on his Son Jesus Christ; that includes all else. If you do not believe on Jesus Christ, if you do not surrender life and thought to his divine control, you can not please God; all else that you may do will not satisfy God if you refuse to obey at the first point of his will, that you believe on his Son, Jesus Christ; but if you do this all else will follow. "This is the work of God, that ye believe on him whom he hath sent." Do this and you will live forever. Our Lord himself tells us this over and over again.

Two paths lie before each one of us. The one path, the path of living for this world, the path of setting one's affection upon wealth, or worldly pleasure, or anything that this world can give; this path leads to disappointment and barrenness and desolation here, and to disappointment, barrenness, desolation and eternal poverty hereafter, for sooner or later the world will pass away. The other path—the path of whole-hearted obedience to the will of God, of wholehearted faith on Jesus Christ—that path leads to peace and joy and abounding satisfaction here, and to endless life and endless peace and endless joy and endless glory hereafter.

Which path will you take? "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

HIS OWN PLACE

REV. M. B. LAMBDIN

Text: "That he might go to his own place." Acts 1:25.

Judas Iscariot sold his professed Lord and Master for his paltry pittance of "thirty pieces of silver," about sixteen dollars in our modern money. Possibly he would have received a much higher price, had he held out longer for a larger bribe.

With a conscience lashed by the scorpion stings of remorse he rushed out of this life by the tragic death of a suicide, "that he might go to his own place" in the next life, as the Bible solemnly declares.

I. The place that Judas had in this world. It was a "place" that the proudest monarch who ever reigned over the grandest empire upon earth might gladly aspire to occupy, a "place" that even an arch-angel could purely covet. Think what it meant to be a chosen disciple of the Christ, and an apostle of the Messiah, to be associated with him of whom holy seer and inspired psalmist wrote and sang in rapt vision and exalted stanzas!

For three years Judas lived in the closest intimacy with the Divine Son of God, the Saviour of the world. He listened to those matchless discourses that the Christ spake on mountain slope, by the seaside, in the city plazas and Temple courts, sermons that made the classes and the masses each to exclaim in admiration and surprise, "Never man spake like this man!" He witnessed the signs and wonders that Jesus wrought; and he, too, was sent forth a commissioned evangelist, with author-

ity from the Master, to cast out devils and perform awe-evoking miracles.

Judas knew what the glorious rewards were that Christ promised to those who held out faithful to the end, that they should "shine as the stars in the Kingdom of their Father." And he heard, too, the warning question, "What shall it profit a man if he should gain the whole world and lose his own soul?"

Could mortal man have been more highly favored? Could elevation have been greater in point of spiritual privilege and opportunity? Nor is it a far-fetched fancy, that in after times, had he proved true, temples of worship would have borne the name of "The Church of Saint Judas," with costly stained glass memorial windows to perpetuate the fame, in face and figure, of this apostle.

II. The place to which he went. "His own own place." The Scripture record does not say what kind of a "place" it was; or where it was. It was not necessary. Jesus Christ had classified Judas as "a son of perdition," though masquerading as a son of the Kingdom.

There is a law of moral gravitation, no less compelling than the physical law operative in the domain of nature, a mysterious and spiritual force that draws the soul to a "place" in the world to come, to which it belongs by essential affinity and fitness. The Bible is very clear as to this stupendous fact.

And it tells us, that beyond the horizon of time there are two "places," to the one or the other of which we must inevitably go at death,

and where we must remain throughout the endless cycle of eternity; Heaven, Hell. It tells us that heaven is the "place" where Christ is now and where all those who love him, and have had their sins washed away in his precious blood will go to be with him forever. He, himself, says so: "Father, I will that they also whom thou hast given me be with me." In the anticipation of a heavenly translation and residence, Paul joyfully exclaimed, "To depart and be with Christ is far better."

Judas went to "his own place." But it could not have been to heaven, where the betrayed Christ was. Where, then, did he go, as he had to go somewhere? Certainly not into a state of annihilation; or a condition of unawakened soul-slumber. Nor was it to some ghostly, beyond the grave "Detention Station," midway between heaven and hell, where his case would be looked into more carefully in a final review, with a hoped-for set of mitigating circumstances that would warrant a "second chance" for pardon and salvation. Not a purgatory with its reported purifying fires. Nothing of all this. For the Scriptures are absolutely silent in the support of these fictitious theories and false doctrines.

If the Bible is the very "Word of God," as the faith of our Church firmly holds it to be, then we are shut up to one conclusion, awful though it be, that Judas, the "Son of Perdition," at his death, went to the "place" of lost souls. It was not a matter of accident. Judas did not go there by hard and arbitrary decree.

III. Judas made his own place. Hell was never made originally for a single soul of human birth. It was "prepared for the devil and his angels." And every one who goes there out of this life of probationary existence, with the Gospel calls to grace and glory ringing in his ears, goes to that "place" as an intruder, to share with reprobate angels the horrors of the penal fires "prepared" for them, not for him. Paradise or Perdition! There's no mystery about it. No more so than there is a mystery about the places of honor or dishonor, culture or ignorance, success or failure, we make for ourselves in this life.

Every one is making his "place" in the next life, consciously or unconsciously, by the way in which he makes use of the formative agencies and processes, good or bad, that he avails himself of in this state of mortal existence.

The man who puts in at the fore as his ideal for life, "For to me to live is Christ," wins a "place" in Paradise with Christ.

The Gallo type of a man who "cares for none of those things" that are heavenly and spiritual, finds his "place" where Judas went. It is a simple matter of soul choice.

"Bob" Ingersoll was clearly right in his notion of the basal differences that determine the choice of regenerate and unregenerate human nature when he was reported to have said: "If the orthodox creed be true, and I have to make my choice tonight—I take hell."

IV. How Judas made his own place. How?

No, I don't affirm that Judas carefully canvassed the question of his eternal future, in all its metes and bounds, and made it his set purpose to go to perdition. No man goes deliberately up to the devil and says point blank, "Give me a straight ticket to the bottomless pit, that I may live with you forever in hell fire." But he does, to all intents and purposes, do this very thing, and of his own free will and accord, when he so adjusts his life-plan, in following out the bent of certain governing principles, set by the world, the flesh and the devil, that he knows, or should know, will most certainly start him in that direction, and incidentally land him there.

Thus with Judas! Burning day and night in his avaricious heart, with all the fierce intensity of an unclean flame, was the sordid love of money. That consuming lust for unrighteous gain was the motive of his thoughts, his purposes and his actions. There is no hard and merciless fatalism in this structural make-up of our natures. What we love, stamps us; what we choose, molds us. "As a man thinketh in his heart, so is he." "For out of the heart are the issues of life."

No one will indifferently slip through his life, filled to the brim with superb possibilities and radiant issues that hinge on eternity, to drop by a fortuitous side-stepping into the "place" of despair in the next life, with the complaint, "I never had a fair deal; I never had a chance to know in what direction I was going." Neither will there be one, on the contrary, to pass out of this life, and suddenly to find himself in the midst of the rapture and bliss of Heaven, and not know just how he got there.

Peter and James and John and one part of the apostolic circle heard the blessed Master say, "I go to prepare a place for you." And they made it the loadstone aim of their lives to go to that "Place" where their Saviour had gone before, and where they knew he was waiting to welcome them.

Judas went to "his own place" in the future world because his life plan had the approval of Satan on it; not the stamp of the Son of God. That makes the essential difference. "Choose ye this day whom ye will serve"—God or Mammon, Christ or Belial.

God grant that in a whole-hearted surrender to Christ, you and I may have the right, gladly and humbly to say, "We are traveling to the "place" of which the Lord said, "I will give it thee."

As a train was speeding down the slopes of one of our steep mountain ranges, a nervous passenger said to the conductor, "What would happen to us if the brake gave way?"

"We have another one that we could apply at once," was the answer.

"If that also gave way, what then?"

"We have one on the last coach."

"But what if it should fail, where would we be?"

Looking the man squarely in the face, the conductor gravely said, "My friend, that depends on the way we have lived."

STOP!

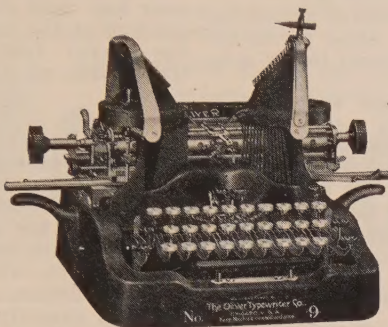
Last year the breweries of the U. S. consumed 68,400,000 bushels of grain, or 1026 CARGOES OF 1,000 TONS EACH—ABOUT 20 CARGOES PER WEEK—MORE GRAIN THAN THE U-BOATS SINK.

Which Helps the Kaiser the Most,—American Breweries or German Submarines?

—Iron (N. Y.) Citizen, Oct. 11, 1917.

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Street Address

City State

A BUSINESS MAN'S PRAYER.

Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain.

Grant that I may earn my meal ticket on the square, and that, in earning it, I may not stick the gaff in where it does not belong.

Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of other fellows, but reveal to me mine own.

Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I shall have nothing to conceal. Keep me young enough to laugh with my children.

And when come the smell of flowers, and the tread of soft steps, and the crunching of wheels out in front, make the ceremony short and the epitaph simple—

HERE LIES A MAN.

SOME PERSONALITIES.

(From Dr. Charles M. Sheldon's church calendar.)

1. What is the best thing you have ever done since you were born?
2. Are you happy in your work, and if not, why not?
3. Is your wife the best friend and companion you have, or are you just married to her?
4. Would you rather stay at home most of the time than go to the show? If not, why not?
5. Do you read some good book every month?
6. Are you giving to the support of the church what it is worth to you and your children?

7. Do you think you would be a better person if you had more money?

8. Do you always tell the truth about your taxes?

9. Do you go to church to be entertained, or to criticise the choir, or to worship God? What DO you go for?

10. This church has a resident membership over 800. Last Sunday less than half of it was present at the morning service. Where were the others? Is it the fault of the ministers, or the service, or what? R. S. V. P.

A Helper of Men.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public and he does not try. His whole estate is not worth two thousand dollars and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find them out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds a pleasant word for every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."

The recipient of alms bestows a greater boon upon the giver of alms than the giver does upon him, because the giver is to have a reward, but not the other—The Talmud.

The War's Not Won Just Yet!

"We are fighting Germany, Austria and drink. So far as I can see, the greatest of these deadly foes is drink."
Lloyd George, English Premier.

LEST you think the war will be won before prohibition in Ohio can help to win it, consider Russia—consider Italy—consider that the first American troops have just reached the trenches—that our allies figure the war only half over—that our government is not even *thinking* of the finish, but only of the means to get started. Four things our country needs, and a dry Ohio will help to furnish them.

FOOD—LABOR—MATERIALS—MONEY

Congress has closed the distilleries.

They used 39,700,000 bushels of grain a year.

It's up to the individual states to close the breweries, which use 58,400,000 bushels—72% more than John Barleycorn.

Twenty-six states have done their part—it's Ohio's turn next.

Beer alone wastes grain enough each year to load 1,000 ships of 1,600 tons each.

That's 19 food ships a week. Beer destroys more food than U-boats do.

Ohio's 150,000,000 booze bill would buy food for a million soldiers. Save the waste and win the war!

We must do the work that Sammy left behind.

Men making beer might better make bread.

Beer wagon drivers are needed to haul coal.

Bartermen turned into motormen would help to give us 3c fare indefinitely.

Labor gets only 2c out of each dollar spent for booze—salvage employees get half the dollar you pay for your ticket.

A hundred thousand dollars invested in a booze factory creates jobs for only 8 people.

The same amount invested in making bread makes better jobs for 47—in making shoes, 89—in making clothes, 97.

Labor can get a better deal and do more to win the war if we cut out booze.

We want more coal for navy, merchant marine, factories, homes.

The White Oak Coal Co. in West Virginia produced 32,108 more tons in three months under prohibition than in a corresponding period when saloons were open. In Colorado during a period when saloons were closed, the average output per miner increased from 5.88 to 6.52 tons—nearly a ton per day.

2,500 coal operators, in a meeting last week with Fuel Commissioner Carfield, petitioned President Wilson to establish a five-mile dry zone around every mine as a war measure.

Booze—not war alone—is keeping your coal bin empty.

In twelve months ending June 30, 1916, the United States spent \$2,438,037,985 for booze.

The Government collected \$247,453,543 in liquor revenue.

The net loss was \$2,190,584,442—more than enough to take up the entire first Liberty Loan and the Red Cross Fund.

The liquor traffic collected \$1.00 for every 10c Uncle Sam got—a 900% commission for the collector and a 900% waste for the public that paid.

Uncle Sam can get war funds more cheaply.

Give him a sober population—not wasting two billion a year directly for booze and a billion more to repair its damage—and he can finance the war successfully.

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Free Book—on “Church Cushions”

Anyone interested should send for this 100-page book—illustrates cushions for pews, altars, chancels, kneeling cushions, hassocks, etc. We make new cushions to order, and renovate old ones, cheaper and quicker than you imagine. Write us for samples and quotations.

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